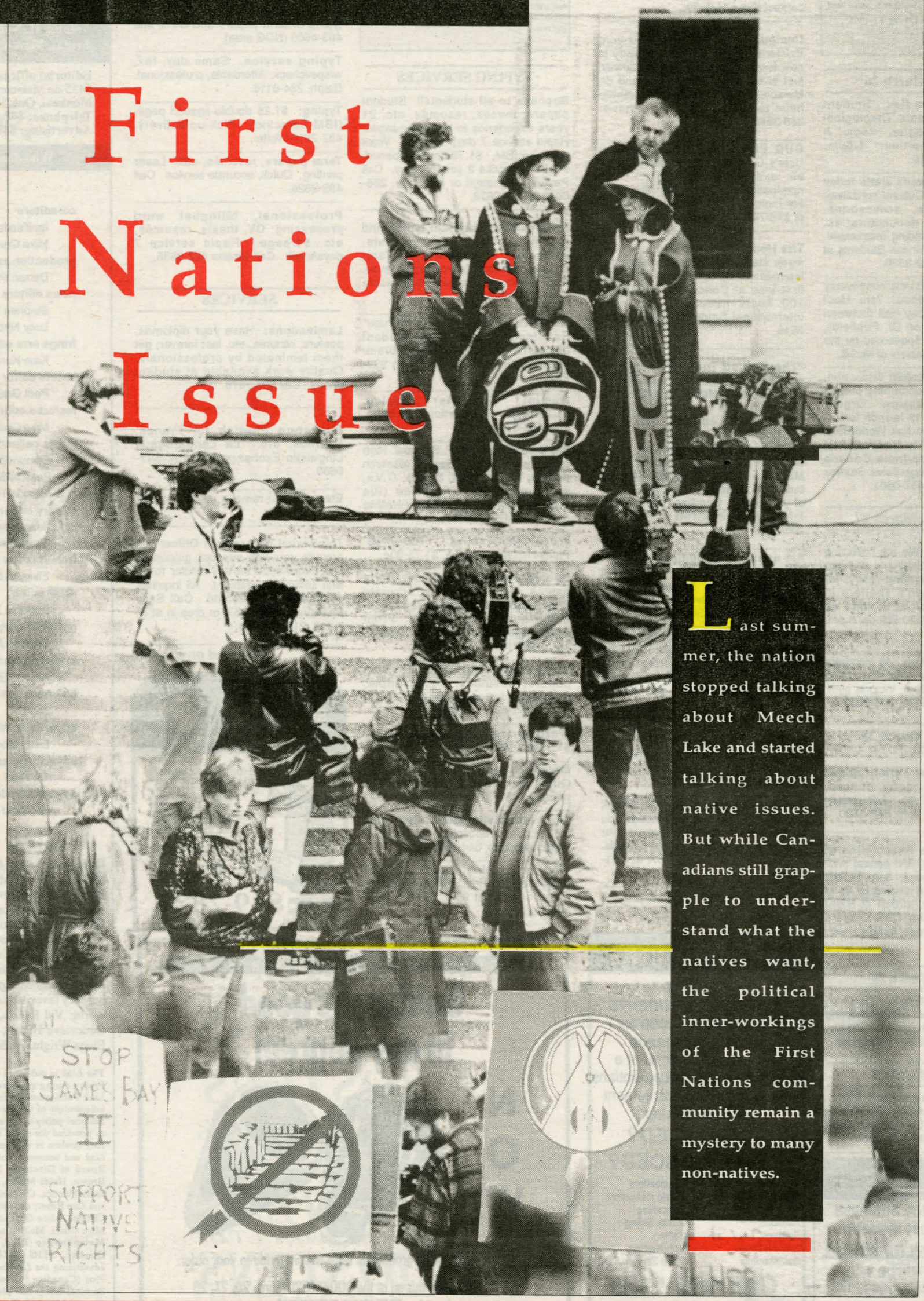
THE LINK

CONCORDIA UNIVERSITY, MONTREAL, QUE.
MARCH 26, 1991 - VOLUME 11, ISSUE 41

First Nations Issue



Last summer, the nation stopped talking about Meech Lake and started talking about native issues. But while Canadians still grapple to understand what the natives want, the political inner-workings of the First Nations community remain a mystery to many non-natives.

cover by Arthur Renwick and Sean Martin

AGENDA

The Agenda is a FREE service to publicize Concordia-ralated events. Space priority is given to non-profit and student groups. Drop off your info at our office in room 649 in the Hall Building, or mail it in, indicating AGENDA on the envelope. Deadlines are 5 pm Friday for Tuesday's issue and 5 pm Wednesday for Friday's paper.

Tuesday, March 26

Theological Studies Student Association presents Theological Students in Dialogue. Topic: A discussion of Abortion. 4-6pm. Hingston Hall, HB319.

African cultural week starts today through the 28th. Cultural exhibition: artifacts, clothes, accessories, literature, food, documentaries. 10am-6pm, Hall building mezzanine. Sponsored by the African Students at Concordia. Info: 848-3530.

Panel discussion on the controversy of Midwives in Québec. 7pm, Moot Court, Chancellor Day Hall (between Stanley and Peel on Dr. Penfield), McGill University. Sponsored by the Women's Medical Society of McGill.

Narmada Valley Project discussion. Video from India concerning project followed by discussion. Organizational meeting to launch letter-writting campaign to halt World-Bank funding. Presented by the South Asia Awareness Group/India-Canada (McGill)/ Indian Progressive Studies Group of Montréal, 487-0601.

Wednesday, March 27

Spring cleaning? We are collecting women's clothing, children's clothing, towels, sheets, anything really, for donation to women's shelters in Montréal. Drop off at Simone de Beauvoir Institute, 2170 Bishop, 8 pm. Info: 848-4828.

Outdoor Club meeting. All members asked to attemd. Re-elections, spring hikes, street talk. 6pm, Victoria gym. Info: Athletic dept. SGW, 848-3860.

Thursday, March 28

African Students' Variety Show: featuring drama, poetry, dances, songs, drummers, etc. Admission: $3. 8:30pm, H-110. Info: 848-3530.

CASE (Concordia Association of Students of English) first annual end-of-year Wine & Cheese. 8pm, H-763. To be preceded by a reading by Irena Friedman Karafilly, author of Night Cries, winner of the CBC Literary Competition for prose fiction, 7pm. Info: 848-7487.

Friday, March 29

Bi-the-Way: the bisexual women discussion group will not be meeting this Friday due to religious holidays. Info: 848-7431 and leave a message.

Sunday,March 31

Fashion Extravaganza & Party: presented by the African Students at Concordia. 9pm, Le Coconut Club 1417 St-Laurent. Info: 848-3530.

SALES

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COLLIER'S PUBLISHING INT'L is now meeting with students/graduates to fill positions in our summer student training program.

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GENERAL

Assembly of First Nations - Concordia Graduating Students Honourary Dinner/dance, April 27 at the Kahnawake Legion. Limited number of tickets at $20. Please contact Kim 634-9689.

Campus Ministry has moved from Belmore House: Campus Ministry is now located at 2496 West Broadway, just in between Sherbrooke and de Maisonneuve. The phone numbers have remained the same. Phone: 848-3588.

CUG Elections. The Computer User's Group is holding elections for all executive positions. The nomination period begins March 11. For more info, contact CUG at H-983, or 848-7494.

The Homestay programme: a one-week stay with Canadian hosts for International students arriving for the first time at Concordia University. 100 hosts needed! Call now! International Students Offfice: 848-3516.

"The Quilted Tongue" a creative writing journal. Meetings every Friday 2pm. Norris building. English office (3rd floor). For anyone interested in being on the editorial staff - no experience necessary. Also requesting submissions of short stories & poetry for our second issue. Mailbox in English office (Norris building). Please submit two copies of your work. Deadline: March 20th. Info: Curtis 281-0190 or Gretchen 286-3819.

Art exhibition: Regan O'Conner: Allegories. At the Concordia Art Gallery - display cases. Mon-Fri 10am-8pm, Sat 10am-5pm. Info: 848-4750. Until March 30th.

"Radio Waves." Concordia Journalism students on Radio McGill, CKUT-FM every Thursday about 5:10pm. Current Affairs Radio Course presents radio by students, for students.

The Concordia Accounting Society is pleased to provide the document "University Guide to Accountancy," available free of charge at the Society offices in GM-211-12.

The Notre-Dame-de-Grace Black Community Association needs you to help with the children in our community with after-school tutorials. Please call the NDGBCSA at 481-3598.

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We do NOT take classifieds by phone. RATES: 20 cents a word for Concordia students, 25 cents per word for non-students and business ads. Deadlines are 5 pm Friday for Tuesday's issue, and 5 pm Wednesday for Friday's issue. Come to room 649 in the Hall Building, to fill out one of our painless forms. HOURS: Mon-Fri. 10-5; Ads MUST be accompanied by payment, or they will not run.

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The Sexual Harassment Officer can provide you with support, guidance, and information on any matter to do with sexual harassment. All inquiries completely confidential. Call Sally Spilhaus at 848-4857, or drop in at S-K 110, 2150 Bishop.

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the Link

Concordia University
Montreal, Quebec
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Montreal, Que. H3G 1M8
Telephone: 848-7405
Advertising: 848-7406

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Safe sex article considered too erotic

Phoenix yanked off the stands

by Barry Walsh

The March 22 edition of Vanier College's student paper, *Phoenix*, was confiscated by a school official last week after the paper published "A Gay Man's Guide to Erotic Safer Sex."

And the only way the paper can be allowed back on the stands is if the gay and lesbian supplement containing the article is removed from the issue.

Joseph Zemanovich, Vanier's director of student services, decided unilaterally to pull 2,500 issues of last Thursday's *Phoenix* off the stands, ...ing the controversial safe-sex guide "morally offensive and pornographic."

"The content of this article does not add anything to safe-sex information," Zemanovich said Friday. "I have nothing against gays and freedom of expression as long as it is within normal and socially acceptable grounds."

Zemanovich said he was compelled to act after receiving complaints from a couple of students about the article.

"Under the Vanier code of discipline, any disruptive or offensive student behaviour is under my jurisdiction, and that includes distributing pornographic materials.

"I can't just bury my head in the sand."

But *Phoenix* columnist and Vanier student Margaret McDonnell said that's exactly what Zemanovich has done.

"We ran the article to educate the student population," she said. "I have to wonder if this would have happened if the piece was about heterosexuality."

McDonnell said *Phoenix* staff originally voted 9-1 to run the piece after receiving it from the Canadian University Press newswire, but with "cleaned-up" language.

"But once we heard about the problems other papers were having after running it, we decided to run it unaltered, to show solidarity with the student press."

The story, which originally appeared in *The Muse*, the student newspaper at Memorial University in St. John's, has been reprinted in several campus papers across the country, including *The Link* and *The McGill Daily*.

But reaction to the piece—which describes in graphic terms sexual practices such as oral sex and anal intercourse — has been strong.

After *The Muse* ran the guide, the Royal Newfoundland Constabulary announced it was investigating the authors, Padraic Blake and Patrick Barnholden.

The Dalhousie Gazette was also investigated by Halifax police after running the article, but was found not guilty of breaking Canada's obscenity laws.

Blake and Barnholden have defended the graphic language, saying it addresses the AIDS issue in a way that makes the reader pay attention.

But for Joseph Zemanovich and others offended by the article, the "pornographic" language does more harm than good.

"The medical information (about AIDS) that appeared in the supplement was very positive and I have no objection to that," he said. "But there was no need for the pornographic content in that article."

Zemanovich defined pornography as "something that describes excessive neurotic behaviour which arouses unusual sexual arousal."

Vanier student council president Jamie Sklar said he agreed with Zemanovich's actions.

"It wouldn't matter if it was written for heterosexuals or homosexuals," he said. "I consider it pornography either way."

Both Sklar and Zemanovich said they have no intention of shutting down the paper. All funds directed to *Phoenix* have to be approved by the student council.

Zemanovich said the paper might want to consider appointing an editorial board, composed of one member from the student council, a *Phoenix* editor, and "a professional from my staff."

The ultimatum to remove the lesbian and gay supplement from the *Phoenix* came during a meeting between the paper's executive staff and Vanier's Board of Directors, of which Zemanovich and Sklar are members.

Sklar said the paper intends to appeal the board's ruling, and another meeting with the paper is scheduled for this week.

GRAPHIC BY PETER MATZ

Taking a taste of their own medicine

by Josey Vogels

Having a national organization of native physicians is one step closer to involving Canadian aboriginals in their own health care.

The Native Physicians Association in Canada (NPAC) was created last December as a network linking native physicians across Canada.

Founding member Dr. Vincent Tookenay, who also works as a medical consultant for Health and Welfare Canada, says the organization is still in its developing stages and is defining its role as it goes along.

"At this stage we are operating in a networking role," said Tookenay from his Ottawa office, "We just want to find out who is native and what they are doing."

After two national meetings, NPAC has 27 active members — four from Quebec, nine from Ontario, five from Manitoba and the rest scattered country-wide. NPAC is also in touch with 17 native medical students throughout Canada.

Tookenay says native physicians have always discussed problems and offered support for aboriginal medicine, but this is the first effort being made on a national level.

"We wanted to see if there are problems and experiences that are consistent for all of us," he said.

Tookenay added that the organi-zation helps in the process of self definition of natives practising medicine. He emphasizes the "in" part of the organization's name.

"We're making a statement," said Tookenay. "We are saying that we recognize that Canada exists but there is autonomy for us within it."

NPAC member, Dr. Louis Montour is a physician and the medical director of the Kateri Memorial Hospital on the Kahnawake reserve south of Montreal.

With so few practicing native physicians, Montour said an organization like NPAC can really make a difference.

"As a peer group we can support those already in the field and also work to promote more native people into health care and medicine," said Montour, who describes himself as a native practicing western medicine.

He said the group also increases the awareness of the differences in health care between natives and non-natives, adding that the group can also become a role model for aspiring native physicians.

✪ First Nations Issue ✪

'We're either lunatic fringe or apathetic'

Students stymied by bureaucracy

by Eugenia Xenos

Do students care about the future of Concordia?

Apparently not.

A handful of students showed up in a room of 30 faculty and administrators to discuss *How Students are Treated*, during the university's annual conference held last Friday entitled The Future of Concordia.

James Brown, CUSA vice-president external, said students lose interest because they feel powerless in the university's decision-making process.

"The voice of students expressing themselves is limited," said Brown. "It's lost in the bureaucratic morass. Students need to feel that they're part of the decision-making process, and not merely subjected to it."

Charlene Nero, who spoke on behalf of the Concordia Women's Collective, said "activists who speak out are commie-pinko-redneck-feminist-lesbians and the average student never speaks out.

"We're dismissed because we're the lunatic fringe — everyone else is dismissed because they're apathetic."

Nero pointed out that attending meetings is part of an administrator's job. "But for us, our job is going to school. When we take time out to go to meetings, that's what we're doing in our spare time. Not only are we not making money, but we're infringing on our ability to make money elsewhere."

Katherine Kruse, executive vice-president of the Commerce and Administration Association (CASA), said "enigmatic" administrative titles and positions cloud students' understanding of who does what.

"I wonder how many commerce students know who the Dean of Commerce is," asked Kruse.

She suggested that administrators and university officials "become identifiable and walk into classrooms. That way the dean is not this holy God up there who no one can touch."

Kruse said commerce students she polled complained that the admininstration's office hours are not compatible with their own and that professors are not usually available when they are needed most (such as during the examination period).

Students are viewed as rude when confused or ignorant of the jargon used by certain departments, she added.

Ombudsperson Suzanne Belson, the only non-student on the panel, suggested administrators keep strict office hours because "many students walk in to find no one there."

Belson also questioned what happens to faculty members who miss deadlines such as submitting final marks as opposed to students who miss assignment deadlines.

"Administrators always say that students shouldn't leave things 'till the last minute'. But surely everyone knows that everybody does it. That's why the post office stays open till midnight on April 30 (for tax returns)."

Donald Boisvert, executive assistant to the rector, said an orientation program is in the works to introduce students to the services and facilities available to them.

"Hard work is being done for students, but we don't even know about it," said Kruse.

WRITE, **write**, write, *WRITE*, **write**, write, **WRITE**

for *Link* News

Agenda continued from page 2

Traducteurs sans frontiers, a volunteer translation group, are looking for students in translation for work on the topics of: human rights, development of peace. Contact 737-4682 Antonio.

Legal Information Service - Problems with your landlord? Problems with that contract you signed? Immigration Dept. giving you headaches? We can help! Info: 848-7482, 9am-5pm, Monday through Friday, at room CC326, Loyola Campus.

Writing assistance can improve your writing. Come to H-440 or call 848-3555

The Travel Resource Club holds general meetings every Monday at 5pm, 2009 Bishop St. (crn. de Maisonneuve). All members must attend. Info: 847-0810.

The Lesbian and Gay Friends of Concordia have open discussions over coffee every Friday. These social occassions are open to all members of the university community and beyond. Drop by the office at 2020 MacKay (P-Annex) around 4:30pm any Friday. Info: 848-7414.

What is really going on in Central America? Over 1/4 million people killed over the last ten years. The Concordia Central America Committee has meetings every second Friday at 5pm. All are welcome. Call 848-7410 for more info.

WOMEN'S LISTINGS

Sexually harassed? If you feel you have been discriminated against because you are a woman, contact the Concordia Women's Collective, who is documenting incidents of sexual harassment & sexism on campus. Contact us at 848-7411 or c/o CUSA 1455 de Maisonneuve W., Montréal, Québec, H3G 1M8.

The Montréal Sexual Assault Centre is currently recruiting concerned, bilingual women interested in becoming volunteers on the telephone crisis line. Training session will take place on March 15, 16, 17 and 23. Please call 934-4505 for more information.

Lesbian Studies Coalition: The coalition meets Mondays, 8pm, at the Simone de Beauvoir Institute (lounge), 2170 Bishop.

Narcotics Anonymous: Women's Group: For women recovering or wanting to recover from substance abuse. Thursdays, 7:30pm. For more info. please call 939-3092.

ACTION course: Safety skills for women and adolescent girls. Free demonstration at the Snowdon YM-YWHA, Thursday, April 11 from 7-9pm. Classes starting April 16th 2-4pm OR April 18th 7-9:30pm. For more info nation call Ethel Kesler at 737-6551.

Naturism/nudism - Info seminars by Federation of Québec Naturists. Discover the healthy, free, lifestyle of naturist recreation, swimming, sunbathing, without restrictive clothing. Get a glorious all-over tan without ugly bathing suit stripes. Ever think of trying it? Find out where you can! For female perspective contact: Anne Marie, 762-3614, Box 581, Cartierville, H4K 2J8.

Classifieds continued from page 2

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HELP WANTED

The Hypnosis Laboratory of Concordia University is looking for participants for studies involving memory, imagery, and hypnosis. Those interested should contact the lab, Tues. 2-4 pm or Thurs. 2-4 pm at 848-2213. Volunteers will be paid for participation.

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31/2 Sublet, Hutchison, McGill ghetto. May-August. Beautiful, wood floors, balcony. Cheap. Call 284-5476. Furniture optional.

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continued on page 6

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Concordia's native students fighting for recognition

by Josey Vogels

You don't have to go to a reserve to discover the frustration natives experience trying to win self-determination: It can be felt right here on campus.

The Assembly of First Nations of Concordia (AFNC) is having its share of problems trying to obtain univeristy group status through CUSA.

"We wanted to set up a students' association but we wanted the structure of it to represent who we are," said Lana LeFort, a Mohawk from Tyendinaga and an AFNC founder. "We wanted to structure it around the native tradition of a women's circle."

But when the AFNC met with CUSA officials, they were told that the structure of the group's constitution, or 'the Great Law', as the group refers to it, would never make it past the judicial board.

"I told them that it was fine it they wanted to use Indian names as part of their ceremonial whatever they do," said CUSA vice-president liaison, Max Thompson, "but when dealing with CUSA they would have to follow CUSA guidelines."

According to v.p. external James Brown, CUSA does not recognize non-hierarchical structures.

"In order to get a group ratified, your constitution must at least have a semblance of hierarchy," said Brown. "You have to have a president, vice-president, treasurer and secretary."

Le Fort suggested to Thompson that the women's circle would represent such a hierarchy.

"He told me that it wouldn't be democratic because the circle members would be appointed instead of elected," said Le Fort.

The AFNC eventually decided to follow CUSA's rules, but decided to make a point in the process.

Le Fort said while the Assembly's constitution is set up using the "legal mumbo-jumbo you're expected to use," they have adjusted the terminology to better reflect native tradition and values.

"We have a council, not an executive," said Le Fort, "and we don't hold meetings, we hold gatherings and assemblies."

Although Concordia does not have a record of the exact number of native students, the group says it has about 60 native members.

The AFNC also got rid of the standard executive titles. Instead of a president and vice-president, they have a First and Second Office of Chieftainship. The Wampum-keeper replaces the secretary and

the Token-keeper keeps the books in order.

Le Fort said she still has trouble with the structure's hierarchy because it does not represent the native culture's matriarchal tradition.

"It makes me angry because we were told we absolutely have to include a clause in our constitution stating we will not discriminate on the the basis of race, creed, colour, religion or sexual orientation, yet we're being told that because our cultural, religious and political beliefs are different than that of CUSA we have to conform to their way of doing things.

It's a perfect parallel to the federal goverment," said Le Fort. "They're telling natives across the country that we can have all the self-government we want as long as we do it their way."

The Assembly is among eight student groups that have been waiting since last fall for official CUSA recognition.

According to Thompson, groups gain official status once the judicial board ratifies their constitution and the Board of Directors decides whether the group has a sufficient mandate to exist. The AFNC constitution has now made it past the judicial board but the group is still awaiting the BoD hearing. This year's BoD met for the last time last Friday

But Thompson said the group is not being discriminated against.

"They've just been lost in the bureaucracy," said Thompson. "It's just an unfortunate aspect of CUSA this year."

Le Fort emphasized that they are not attacking CUSA on a racism level but rather acknowledging that CUSA's internal problems have held up the process.

Charlene Nero, CUSA's co-president-elect, said the clubs which CUSA has neglected will be on the agenda of the new board of directors' first meeting, April 3.

Le Fort said despite lacking official group status, the AFNC has become a unifying force for Concordia's native students.

The group participated in last week's anti-racism day and it also organized and raised funds for a 21-person tour of the James Bay region last month.

"We don't care," said LeFort. "We're gonna do it without recognition."

But such recognition will open more doors for them, she said, adding that next fall's planned native awareness week hinges upon it.

"We really want to share who native people are with the community at Concordia," said Le Fort. "Without ratification, we can't even book rooms."

—*The Commerce News*—

C&A students better get ready for night shifts

by Josey Vogels

If you're planning to take commerce courses this summer, you'd be best to stick to your day job: The university is only offering night courses.

Associate Dean Roland Wells blamed budget cuts for scrapping the day classes.

"The department has moved to accommodate all students in the past, but budgetary restraints mean that we can't do this anymore," he said.

And accounting student Janet Mrenica is not pleased.

Mrenica, a single mother, is working towards her second bachelors degree while taking care of her five-year-old boy at home in the evening, and therefore cannot attend night classes.

"So much for Concordia being open to different backgrounds, older students and parents," she said.

Mrenica, who is trying to finish her degree as quickly as possible, said there has never been a problem with taking full-time summer courses.

Wells said students have just gotten used to having daytime summer courses available. He said the summer courses are for part-time students trying to accelerate their part-time studies.

"We do not work on a trimester system," said Wells.

The Commerce faculty did not have exact figures on the number of course sections being closed, but Mrenica and other students in the department said that 95 per cent of all summer Commerce courses are taught at night.

Mrenica also said that students were not notificd of the cuts.

Wells estimated that about 15 per cent of daytime classes have been cut this year as compared to last summer. They have closed sections that were not filled to capacity last year and have only continued day-time sections in courses with two or three sections, added Wells.

"Where there is only one section available, we have kept it at night," he said.

Mrenica funds her studies through loans and bursaries, but in order to be eligible for the financial aid she must be registerd full time. That means a minimum of four courses. She said taking four courses with the new schedule means being in class four nights a week for both summer sessions.

Mrenica said this will complicate the lives of many people who work part-time or nights.

But Wells said those people are a minority.

"This might affect some people... but we have to go with the majority, most of whom have full time jobs and go to school at night." said Wells. "We cannot be all things to all people."

A third year accounting student, who did not want his name used, disagrees with Wells' reasoning.

"When a company owns 80 percent of another company, they control that company, but they can't disregard the interests of the other 20 percent," he said. "I relate that to this. They can't just consider the minority. They have to look out for the interests of all parties."

He said he perfers taking four courses per semester and two summer courses because taking a full course load can cause student burn-out.

"It's much better than studying like crazy all term, working like crazy all summer and then studying like crazy again in the fall."

CASA prez resigns

by Sabina Henein

Concordia's Commerce and Administration Students' Association has undergone a leadership change.

Karen Cox resigned as CASA president effective March first citing personal reasons, but she has not formally handed in a letter of resignation.

Filling the vacant presidential position until April 15 will be former CASA v.p. Katherine Kruse, after who the position will be filled by president-elect Thomas Dowd.

Kruse said Cox did her job well adding that Cox's "leadership quality gave her the ability to encourage events, promote executive participation and get the job done right."

Cox's role "was not to organize but to supervise" explained Dowd. Dowd said occupying the position is like being the president of a company, only CASA is a "non-profit" company.

With Cox's resignation coming as a surprise, Dowd said Kruse now has her work cut out for her until semester's end.

"Katherine has taken over a tough job," he said referring to the fact the Kruse has to organize the fourth annual commerce games involving more that a thousand students from across Canada and a $15 000 budget.

Dowd said it's the biggest student event that Concordia has ever hosted.

Kruse said she sympathizes with Cox's decision to step down adding the job could be tough and demanding.

"I think she (Cox) needed to cut down on her workload, we hold no grudges", said Kruse.

Both Dowd and Kruse said she will continue to hold positions on several other committees including the board of governers and its budget and audit subcommittees. She will also remain on the steering and appeals senate committee; the university's faculty council and the constitutional committee of CASA.

Cox refused to comment on her resignation.

"SAVE JAMES BAY "DAY

The Cree School Board is presently beginning the organization of events on a Cree National level to co-ordinate local of the nine Cree communities on the James Bay coast and inland.

THE CREE NATIONAL PROGRAM FOR "SAVE JAMES BAY" DAY (APRIL 10)

A **poster contest** for all grades is hereby called. All winning entries will be included in an Art Show in Montreal.

An **essay contest** for the Cree Nation is hereby called. The national winning entries will read on Cree radio. They will also be published and read in the English and French media.

Theme for the poster contest: "Send a message to the World about Hydro-electric (James Bay Phases I and II) vs. The Cree Way of Life."

Theme for the essay contest: "What do You Expect from the Great Whale River and Nottaway-Broadback-Rupert Hydro-electric project?"

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It's election time at *the Link*

All masthead positions are open for the 1991-92 publishing year

Elections will take place during the next regular staff meeting, Thursday, March 28 at 4 pm, for masthead positions and staff positions on the Link Publication Society's Board of Directors

The following staff members are eligible to vote:

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Jules de Niverville	Joseph Wong
Steve Wharry	Shuyee Lee
Megan Graham	Geneviève Hébert
Francois Amyot	Elana Wright
Peter Matz	Jennifer Browne
Denise Babin	Barry Walsh
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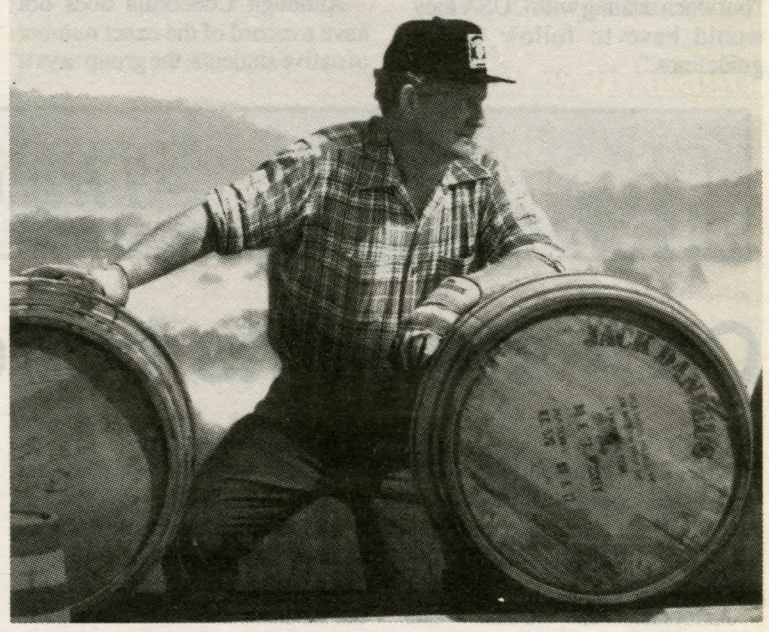
Josey Vogels	Gary Lebovics
M.R. Jason	Tyrone Newhook
David Vas	Sabina Henein



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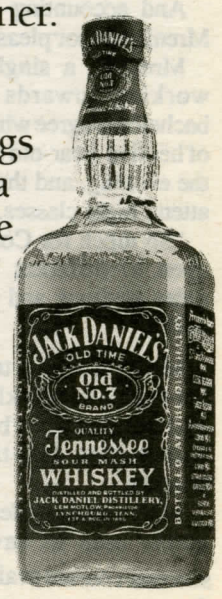

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Thank the Indian Act for assimilation

Natives and education don't mix

by Jeff Harrington

HALIFAX (CUP) — More than a century after it was created to help exterminate the culture of Canada's aboriginal peoples, the Indian Affairs department is alive and well. And so is its trademark paternalism, say some First Nations educators.

"They seem so afraid of native self-determination, they're still not letting us take control of education," says Mi'kmaq Shirley Mitchell, director of the education centre at the Millbrook reserve in central Nova Scotia.

Officials of the department, now known as Indian Affairs and Northern Development, insist they are moving toward native control of education. Department figures show that bands control 75 per cent of the estimated $184 million to be spent on post-secondary education this academic year.

But Mitchell and others beg to differ.

"Although we're known in government terms as a band-controlled program, we control nothing," says Kathy Knockwood, education director for six Mi'kmaq bands in Nova Scotia.

"Indian Affairs gives us the policy, and tells us how to run the program. It tells us how much money to give students, and what to give it to them for."

Despite limited autonomy and funding, Knockwood feels the program she helps run has been a success. With an education counsellor based in Halifax and on each reserve, students have a much better chance of coping in an often-alien university environment.

When Indian Affairs last controlled funding four years ago, there were six Mi'kmaq graduates. This year, Knockwood has her sights set on 38.

The Assembly of First Nations has identified aboriginal control of education as vital to the revival of aboriginal culture and the attainment of self-determination. The bands who now control about 240 elementary and high schools in the country have proved the Assembly's point.

Abysmal dropout and failure rates have fallen at the schools, mostly in Western Canada. Attendance and graduation rates have shot up.

But in provinces such as Nova Scotia — where aboriginal people have minimal control of primary and secondary education — the situation, although improving, is still bleak.

Thank the Indian Act, the tool of assimilation the Indian Affairs department was created to administer.

Passed in 1876, the Indian Act was a refinement of various earlier pieces of legislation, including the "Act for the Gradual Civilization of the Indian Tribes in the Canadas" of 1857.

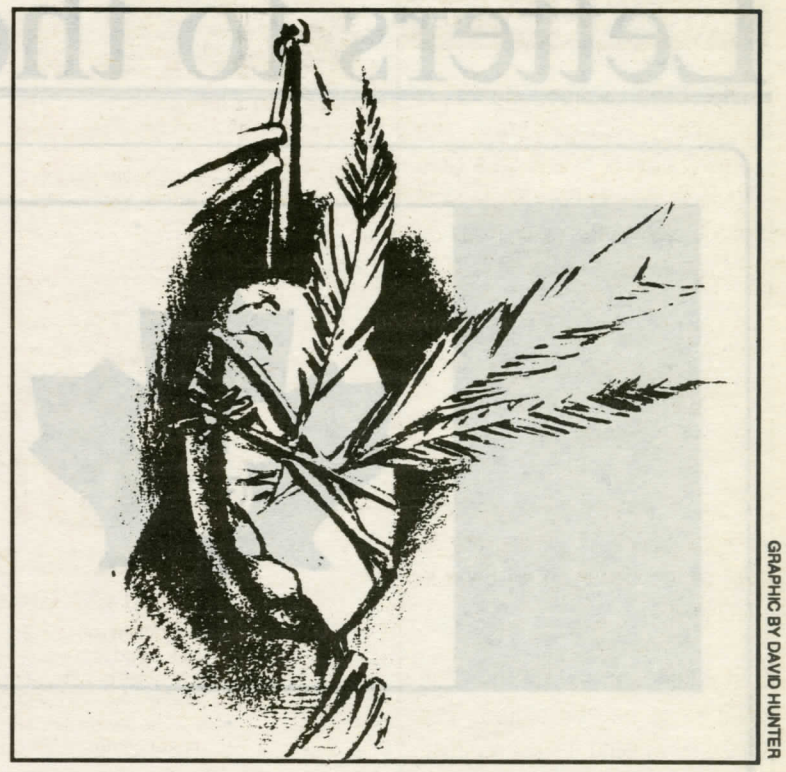
It affected every aspect of the lives of "status Indians," whose 500,000 descendants are still affected today. Its general goal was assimilation. Its methods: "education," religion, and the forced introduction of agriculture. It didn't quite work, but that's another sad story.

The now-infamous residential school system was an integral part of the planned conversion from "barbarism" to European "civilization." Children were taken from their families, often sexually abused, and beaten for speaking their own language.

Missionaries attempted to convert them to Christianity and taught them in a manner utterly foreign to traditional methods of education. Residential schools continued to operate until the late 60s and many of their survivors are only beginning to speak out now.

In Nova Scotia, as elsewhere, the language — the root of culture — was badly damaged. Many parents who attended residential schools chose not to teach their children Mi'kmaq because they had been convinced

Continued on page 18



GRAPHIC BY DAVID HUNTER

'Stupidity at the highest level'

York's dismal offerings don't attract native students

by Christine F. de Leon

TORONTO (CUP) — Native students at York say the university has little to offer them, either in terms of course offerings or affirmative action programs to attract native applicants.

Environmental studies student Deb McGregor says native students have little impetus to go to York.

"Native Canadian students don't come to York because there is no reason for them to come here. There aren't any native issues courses offered and no outreach programs on the reserves," McGregor says.

Currently, an undergraduate anthropology course is the only native issues course offered at York.

"Right now only anthropology and history deal with native issues, but only on a superficial basis," McGregor said.

Arts student Kenn Pitawanakwat said, "I found the anthropology to be degrading to indigenous people. A very clinical approach was taken; it isn't a positive way to look at a culture.

"One professor had said that natives worshipped rocks and animals. It's just stupidity at the highest level," he added.

According to Pitawanakwat, the teaching faculty doesn't know enough about native values and attitudes. "They spend a week or two on a reserve; their knowledge is very limited."

He said natives have avoided university in the past because attending post-secondary institutions meant losing legal native status. This barrier was only removed in the 1950s.

"There are now 11 (native) Osgoode (law) students at York, and more are going to post-secondary institutions. It takes time to come up through the ranks...and people will," said Pitawanakwat.

Mary Bernard is the research coordinator at the native Theme Area in the faculty of environmental studies, which serves as a resource centre for the York community. She said York professors have little up-to-date information on native Canadian issues.

"A lot of inaccurate information is presented. I've heard of native people who attend the courses and just sit in shock. It isn't contemporary," said Bernard.

The Theme Area and its resource centre should be a place where course directors at York go to be made aware of native issues and seek "appropriate information," she added.

Bernard agrees there are too few native-oriented courses at York. "But anything is better than nothing," she said.

York only offers affirmative action admission procedures at Osgoode law school and in the Education Faculty. Students with native backgrounds are given primary consideration for admission to these faculties.

Lorraine Pitawanakwat, a faculty of education student said many non-native students have trouble understanding the importance of affirmative action.

"I've had some comments, one from a student teacher saying 'it's easy for you to get into these programs because you are native Canadian,'" she said.

Pitawanakwat said she is surprised at such remarks coming from fellow university students.

"I'm not being given this degree," she said, "I'm earning it."

Leaked report reveals post-Oka attitudes

by Alex Roslin

MONTREAL (CUP) — The future attitudes of the provincial authorities towards First Nations is "ominous," according to a confidential police report leaked in early March, said Dale Dion of the Mohawk Nation office at Kahnawake.

Anyone who drives through the Kahnawake reserve these days is likely to pass at least half a dozen Sûreté du Québec (SQ) and RCMP squad cars, always travelling in pairs.

The situation is explosive, Dion said. "They're running the place like a police state."

The secret SQ report — leaked to a Montreal daily newspaper — expressed concerns about the amount of heavy weaponry available to the police force in the event of future confrontations with First Nations communities.

Dion said the SQ is preparing the public for the imminent purchase of battle tanks from the U.S. army.

"The SQ wants to scare people into thinking native people are savages. Meanwhile they're the ones with the racist taunts and the constant harassment," she said.

The SQ and RCMP are systematically violating human rights, according to Ron Abraira, director of the Kahnawake Economic Development Group.

Federal and provincial police give out traffic tickets for under-inflated tires or inadequate levels of windshield washer fluid, and have allegedly harassed non-natives who come to shop at Kahnawake stores, said Abraira. Some Mohawks have reportedly been beaten while in police custody.

Last week, Kahnawake band chief Joe Norton estimated there had been 200 to 400 rights violations since October, a figure Dion said was low.

"People are so accustomed to being treated like shit, they don't bother reporting it anymore," she said.

Abraira said police harassment is costing about 50 businesses almost three-quarters of their clientele.

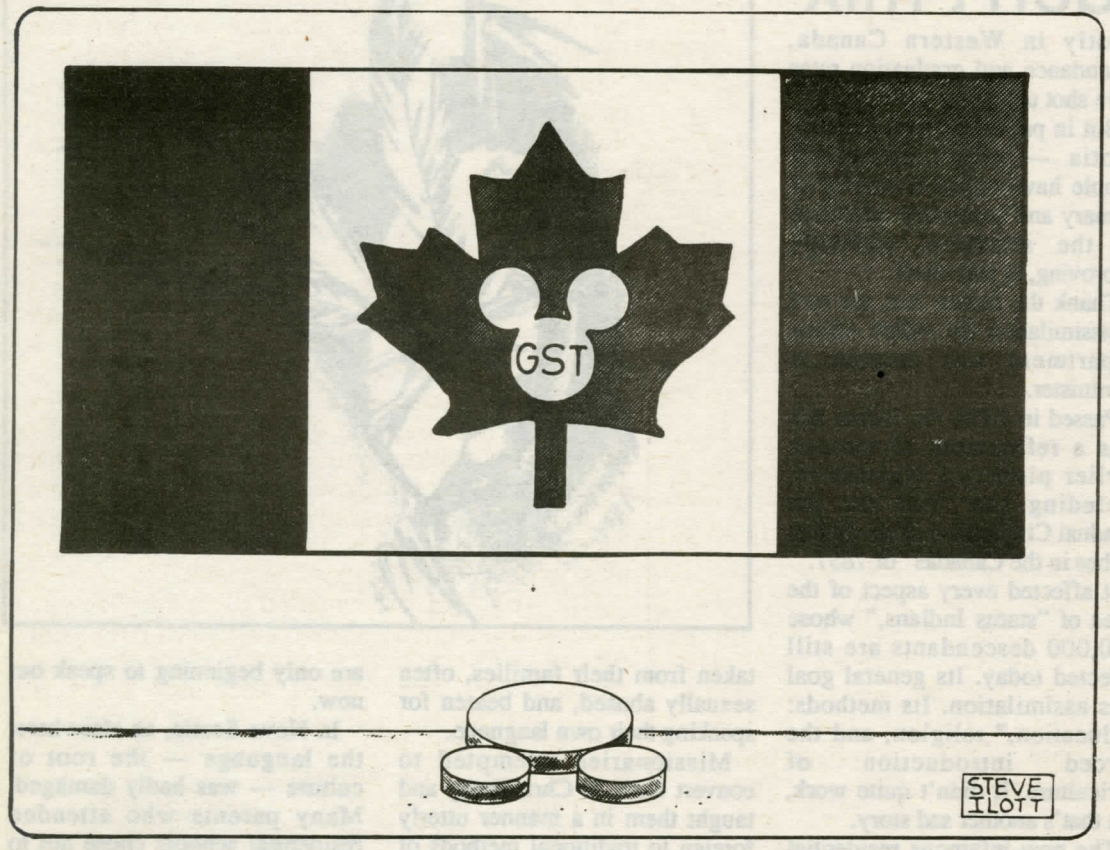
The SQ's "deliberate policy of slowing the economy" has dealt an immense blow to the already-fragile economy of Kahnawake, he said. "The total loss is in the millions."

Mohawk Peacekeepers, drawn from First Nations' people, are supposed to have police jurisidiction over Mohawk territory. But the SQ and RCMP assumed the task of policing the Kahnawake area last October, when Mohawks ended a two-month blockade of the Mercier bridge.

Said Dion: "The police are being told to do this. They're uneducated as to who native people are, and they can't accept the fact that the Mohawks are a nation. There's tremendous resistance to allowing us to police ourselves."

Norton has announced the formation of a human-rights watch, which started maintaining permanent observers at Kahnawake last weekend. The watch is composed of New Democratic parliamentarians, church activists and civil rights workers.

Letters to the editor:



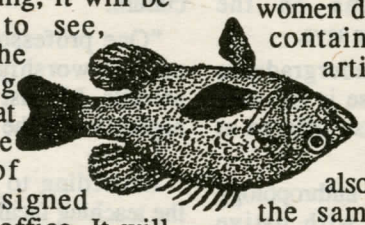
Financial Aid goes the extra distance

Having just emerged from the depths of despair, not to mention dire poverty, I would like to dedicate my first full stomach in months to those who saw me through this tough time. Their names are: Fung, Christina, Jackie and Douglas.

If you can't place this foursome, you're probably independently wealthy. If you're a loans and bursaries recipient however, then you've not doubt dealt with the team, at Financial Aid at one time or another. Their office is situated directly behind the Hall Building bookstore; the one where you look into toilets while you wait to see someone about getting an emergency loan or to find out what proof you need that you exist.

I am an example of someone who hasn't existed according to the Direction generale de l'aide financiere etc. since September. In fact I only received the loan I should have received in the Fall of 1990, yesterday. Up 'til now I have eked out an existence on emergency loans, personal loans from family and friends and in the gravest of circumstances, the garbage in a high school. (For the record, this is the best place to find fruit — no self-respecting high school student would be caught dead eating the apple or pear in his lunch bag). After my extended sojourn in unverified existence, rebirth has not been without its shocks. Fingering through my latest pile of bills I see that every one is graced with interest charges. I guess time and tide is another reason to be grateful that my ordeal is over.

Now that I am back in the land of the living, it will be strange not to see, regularly, the frayed matting on the steps that lead up to the brown door of the oddly designed Financial Aid office. It will take a lot of conscious effort from now on, to restrain myself from automatically turning left and then right up Mackay after stepping off the shuttle bus. Above all, I will miss seeing the people who not only proved themselves skilled in every aspect of their jobs, but who showed remarkable patience in dealing with what seemed at times, ridiculous snags in my case.



I especially want to thank Fung, who apart from being one of the most dedicated people I have ever met, is also one of the most resourceful. Concordia is fortunate to have her. Despite her petite stature she is the best 'big gun' any Student Aid office could eish for to keep the bureaucrats in Quebec abrest of reality. (Speaking of which, something really should be done about those toilets . . . Even their metaphorical significance wears off after a while).

Cheryl Kidson

Credit where credit is due

I am writing to register my complaint as to the treatment of the material on the Filipino women domestic workers contained in your paper's article, which was gathered from me by Ms. Lee during an interview in my home and from an article I shared with her.

The life and work conditions of the Filipino women domestic workers contained in the said article were attributed only to the other author, who was also interviewed on the same suject. The article failed to duly acknowledge that the material was also taken from the research study that I have done. I am not contesting the fact that certain data may have been similarly gathered from the two authors. What I am questioning is why data that I have shared was not equally acknowledged, with me as another source of information.

I believe that such treatment was not only a disservice to me as a professional, but to my school, McGill University and to the Filipino community, especially the Filipino women domestic workers, who had helped me develop the research study.

Likewise, the article was not referred back to me for verification, as is the normal process in journalism, nor a copy of the finished product made available for my information. I only read it by chance through a student who attended a meeting with me.

Noting the above, I cannot help feeling that I and the Filipino community are being taken for granted. As I have asked Ms. Lee, "Is the treatment of the research material I have shared and your office's taking us for granted have anything to do with our being a visible minority?" Where does racial reality start and where does it end? Sad to say but this treatment is not an isolated case from the majority society and I cannot help thinking otherwise. I suggest a soul searching on the part of people involved in decisions that were made concerning the article.

Lastly, I would like to apologize for any ill-feelings this letter brings. I would like to reiterate that this was sent because I sense injustice for me and the Filipino community, especially for the Filipino women domestic workers who (despite fear) have shared information in the research study so that their stories could be told. However, their's is not only a human interest story. Their oppression is partly due to how the dominant culture treats them. Please, do not re-enforce it. Acknowledge us, acknowledge our roles because, beyond the human interest story, we are human beings, too, with intelligence that can understand, feelings that can be hurt and dignity that needs to be recognized and protected.

Your action to rectify this situation will be highly appreciated.

Thelma de Jesus

An open letter to Tom Siddon

It has come to my attention that allegations of abuse of children in Indian Residential Schools have not been investigated. I have experienced the trauma of being forced to assimilate into the dominant society. I spent ten years of my life in residential schools.

When I was six years old the department of Indian and Northern Affairs came in and forced me and other children to leave our parents, our culture and our homes to go to school 200 miles away. And five years later I was moved to a school that was 700 miles from my community. I lost the right to speak and practice my language. My native spirituality was beaten out of me. The school supervisors (that's what they were called when I was at school) wanted me to be an Anglican. I was lonely because I had been removed from my community and I longed for the freedom of my land. The fondest memory I have of my childhood was me on snowshoes, walking in the bush and enjoying the company of my family.

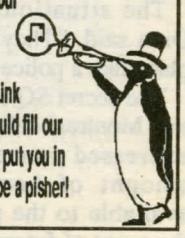
My experience and the experiences of other native people is only coming out now. It is being expressed as rage, anger, apathy and dysfunction in First Nation communities, families and hearts.

I agree with the Human Rights Commission of Canada that something must be done. The government must fund programs to heal the people like me who were forced to suffer the abuses of the residential school programs. First Nations must be provided the opportunity to heal and reverse the consequences of linguistic and cultural oppression. Through language programs First Nations people will once again be proud of their culture and Native spiritual identity. I demand compensation and access to therapy to help us become healthy individuals, families, and communities, ready to participate and contribute to a healthier relationship with our fellow human beings. I thank you, Honourable Minister, for listening to my words and hope for positive action from you and your government in the near future.

Johnny A. Grant
Youngest Elder on the Elder's council
of Waswanipi Band

So, meshugeneh, you've waited all term, sat on your tuchas, thinking about publishting the definitive poem of the twentieth century.

Now is the time to send your soul soaring while your fingers are typing. Do it now! There are only two Link issues left this term. It would fill our hearts with schpielchis to put you in print. Lissentomie. Don't be a pisher!



Bringing Native Issues into Focus: Indigenous Peoples International

Indigenous peoples constitute a kind of fourth world which exists whereever there has been colonization. The First Nations of the world are oppressed by all classes in society and as a result they are the most exploited and impoverished people in the world.

The Potiguara, an indigenous group from the North East coast of Brazil, have had their way of life destroyed by colonist who have been exploiting the land and resources for almost five centuries. "To talk about the indigenous people of Brazil is to talk about extinction, " said Tiure, a Potiguara activist who spoke at Concordia on March 20.

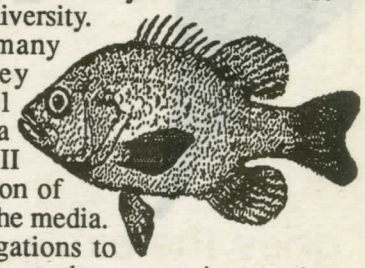
The Ouje-bougamou Cree of Northern Quebec live on the former hunting track of one of their band members — land that has recently been clear-cut so that there is nothing to hunt and no protection form the northern winds. The Ouje-bougamou have been relocated 14 times in 12 years. They are poverty stricken — they live in barely insulated shacks.

Until recently indigenous peoples have been more or less ignored by the activist community and non-natives in general. Their plight is directly connected to the destruction of the environment worldwide. Thus, if indigenous peoples —the vanguards of nature — are suffering, we must listen to them now before it is too late.

Indigenous Peoples International (IPI) was established in April 1989 by Professor Chengiah Ragaven and a group of students in order to create a forum for the voices of indigenous peoples internationally.

IPI is an educational and solidarity group working to educate themselves and others about the crises facing indigenous peoples. An essential part of IPI's mandate is to establish a Native Studies program at Concordia to help forge links between the various issues that the world's First Nations must deal with. It is vital that connections between these crises be made evident so that what happens in Kahnawake and what happens in Sao Paulo will be seen for what it is: a mass exploitation of people and nature.

This year IPI has worked closely with the Concordia Central America Committee and Amnesty International — organizations that deal indirectly with native issues. They have also kept close ties to AFN-C (Assembly of First Nations — Concordia) which is the newly-founded First Nations group at the university.



IPI has sponsored many events this year. They have organized panel discussions on the Oka Crisis, on James Bay II and on the representation of indigenous peoples in the media. IPI has sent two delegations to St. Jerome, to enable students to witness the Mohawk trial that began on November 14. IPI has sponsored several film screenings and has organized a demonstration to protest the murder of a Brazilian human rights and environmental activist.

IPI continues to be active and holds weekly meetings despite the fact that it has received no official budget or recognition as a group at Concordia.

IPI meets regularly on Sundays at 2170 Bishop St. (the Simone de Beauvoir Institute) at 7 pm. Information:486-8431.

Jennifer D.
K'm Elliot

Students explore the North

We were, as usual, on Indian time when we finally left for northern Quebec — 22 students from Assembly of First Nations Concordia (AFNC), UQAM's Premieres Nations and two native support groups. It was 8 am on Friday, Feb. 15, and the city was still reeling from the severe snow and ice barrage of the previous day: we had to wonder what the conditions would be like in the more remote areas of the province. Then too, few of us wondered aloud what we were getting ourselves into, crammed 11 women and men in a small but roomy van, setting off on a trek which would take us almost 2700 km in only four days. But maybe it was just the early morning blahs. And anyway, there was no turning back now.

Somehow, from the outset, many of us had pictured beauteous desolation, miles of deep, silent white wilderness. A few of us wondered about the existence of public "facilities" en route. Our concerns were all unfounded, of course: all the basic amenities have come to the north. And gas stations are essential in an area so dependent on good transportation.

But our route, a large fluorescent yellow circle on a map of Quebec, looked daunting: northwest from Montreal to Barrier Lake, north to Lac Dozois, north again to Waswanipi, east to Mistissini, southeast to Pointe Bleue and La Tuque, and finally closer to home at Odanak. Once we had settled in, though, we started to enjoy ourselves and no longer asked why we were heading north at a time when most students scramble for sun destinations.

Our purpose was a simple one: we had all read about the living conditions of northern natives, heard about the lifestyle of the Cree people and the threat posed to them by the provincial government in the guise of Hydro-Quebec. But only a few members of AFNC knew firsthand about the Cree nation. We were going to find out for ourselves.

All that we experienced, with our eyes and hearts, can't be expressed here. The kind of hospitality shown us everywhere we went. The living culture that shines in the faces of youngsters learning to survive off the land. The nurturing embrace of a warm wigwam pregnant with the luxuriant scent of fresh spruce boughs. The dry, bitter cold that grabs at your bones and holds on. The comforting taste of hot, fresh bannock, or the rich flavour of beaver meat.

We saw government indifference toward a relocated people waiting 15 years for official recognition of their reserve at Ouje-Bougamou, in an area devasted by clear-cutting. We saw monuments to southern arrogance as we entered Lac Dozois, where a sign boldly declared the land to be Hydro-Quebec's "private property." (The message, in both official languages, was riddled with bullet holes.) We saw it again in Mistissini, where "log cabins" built by the feds were completely swathed in clear plastic in an attempt to keep the cold air where it belongs.

We came away empowered by the strength and beauty of nature and a people whose cultural, spiritual and, yes, physical survival is bound to the land — a bond that has been made even stronger by the losses of James Bay I. Theirs is a spirit that couldn't be flooded away then — and which they are determined never to risk again.

Patricia Potvin

Jebusites beware!

On Massimo Bozz's exquisitely LOGICAL letter on Mike Orsini's article entitled "Safe sex education failing the grade":

If a man has sexual relations with another man, they have done a disgusting thing, and both shall be put to death. They are responsible for their own death.

Leviticus 20:13

If you need slaves you may buy the children of the foreigners who are living among you. Such children born in your land may become your property, and you may leave them as an inheritance to your sons, whom they must serve as long as they live.

Levitcus 25:44-46

The Lord your God will bring you into the land that you ae going to occupy, and he will drive many nations out of it. As you advance, he will drive out seven nations larger and more powerful than you: the Hittites, the Girgashites, the Amorites, the Canaanites, the Perizzites, the Hivites, and the Jebusites. When the Lord your God places these people in your power and you defeat them, you must show them no mercy.

Deuteronomy 7:1-2

. . . be sure to kill all the Amelekites, so that no one will remember them any longer. Do not forget!

Deuteronomy 25:19

Joshua conquer the whole land . . . He spared no one; everyonewas put to death. This is what the Lord God of Israel had commanded.

Joshua 10:40

Go and attack the Amelekites and completely destroy everything they have. Don't leave a thing; kill all the men, women, children, and babies; the cattle sheep, camels and donkeys.

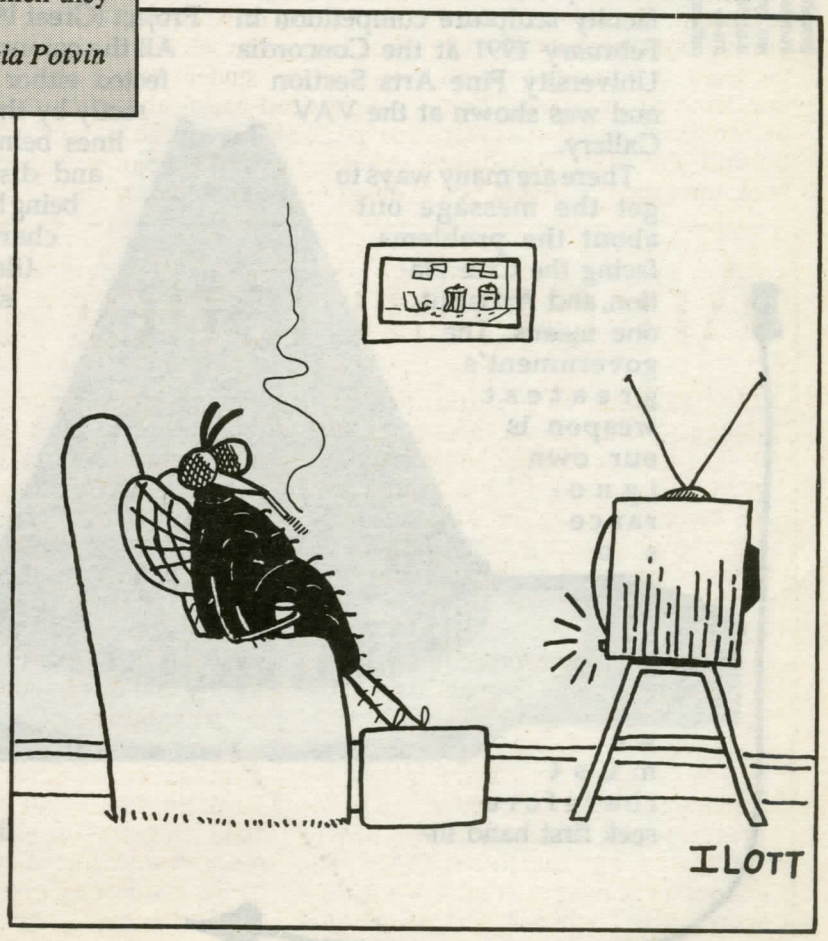
I Samuel 15:3

Women should learn in silence and all humility. I do not allow them to teach or to have authority over men; they must keep quiet. For Adam was created first, and then Eve. And it was not Adam who was deceived and broke God's law. But a women will be saved through having children, if she perserveres in faith and love and holiness, with modesty.

I Timothy 2:11-15

These quotes clearly show the "superabundant graces that God offers." (As Bozzi would have it.) Clearly his ethichal system is the best. MORE POWER TO IT!

Geoff Tozer



" Are you tired of eating the same old garbage? "

Aboriginal Arts

In Defense of Mother Earth

by Veran Wallis Pardeathan

The piece is made out of canvas, clay, brick, wood, cloth, sawdust and metal.

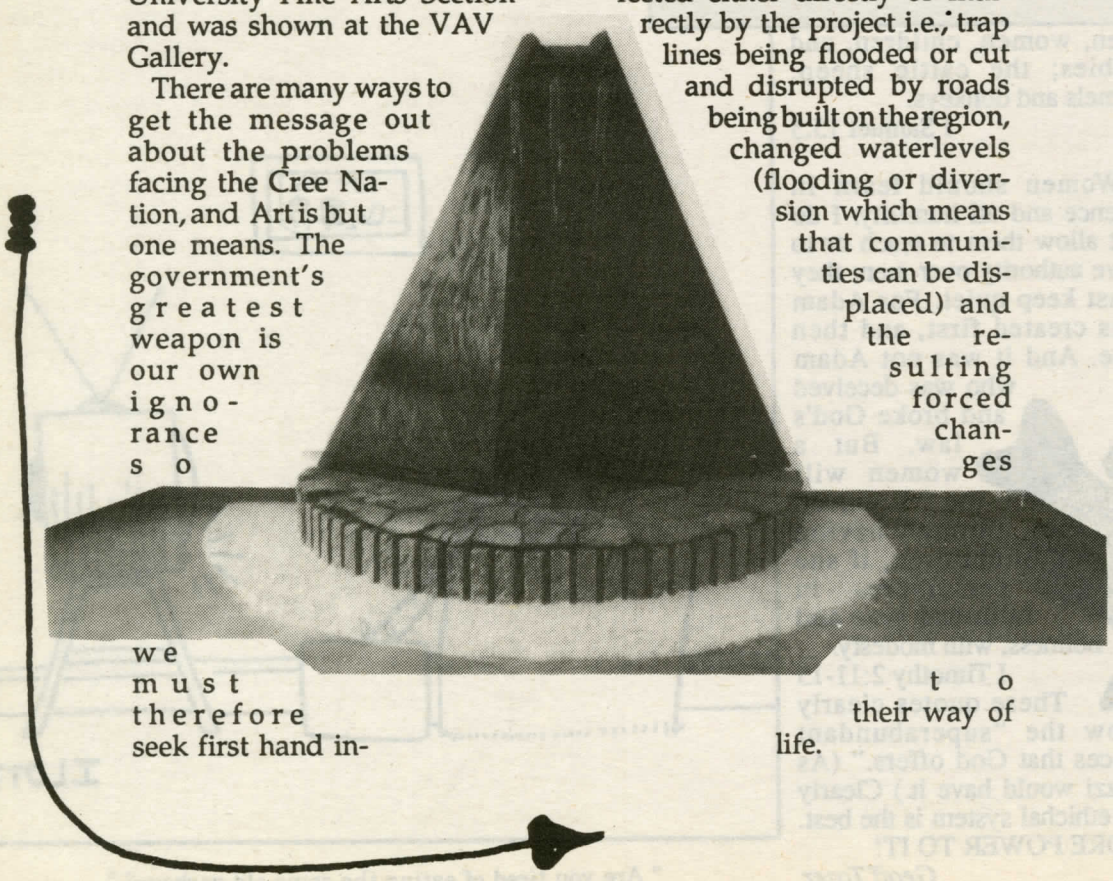
The piece is titled *In defence of Mother Earth* and is dedicated to the Cree Nation and their struggle to preserve their land.

The piece was selected for the faculty sculpture competition in February 1991 at the Concordia University Fine Arts Section and was shown at the VAV Gallery.

There are many ways to get the message out about the problems facing the Cree Nation, and Art is but one means. The government's greatest weapon is our own ignorance so we must therefore seek first hand information on the issues to insure that the facts are correct.

This was done recently by a Concordia Group Assembly of First Nations (AFNC) Concordia, when some 21 students went up to the James Bay region to see first hand the problems which face the Cree nation as result of the James Bay II Project (Great Whale).

All the communities will be affected either directly or indirectly by the project i.e., trap lines being flooded or cut and disrupted by roads being built on the region, changed waterlevels (flooding or diversion which means that communities can be displaced) and the resulting forced changes to their way of life.



graphics by Veran Wallis Pardeathan
from left to right along the top of the page:
war symbol
a buffalo mandala
mesa
rattlesnack

La conquête de Mexico

Par Geneviève Hébert

Le Nouveau Théâtre Expérimental (NTE) présente pour la première fois, une coproduction. Pour l'occasion, on a choisit les Productions Ondinnok, une compagnie de théâtre amérindien qui se veut créatrice et diffuseuse d'une dramaturgie autochtone authentique.

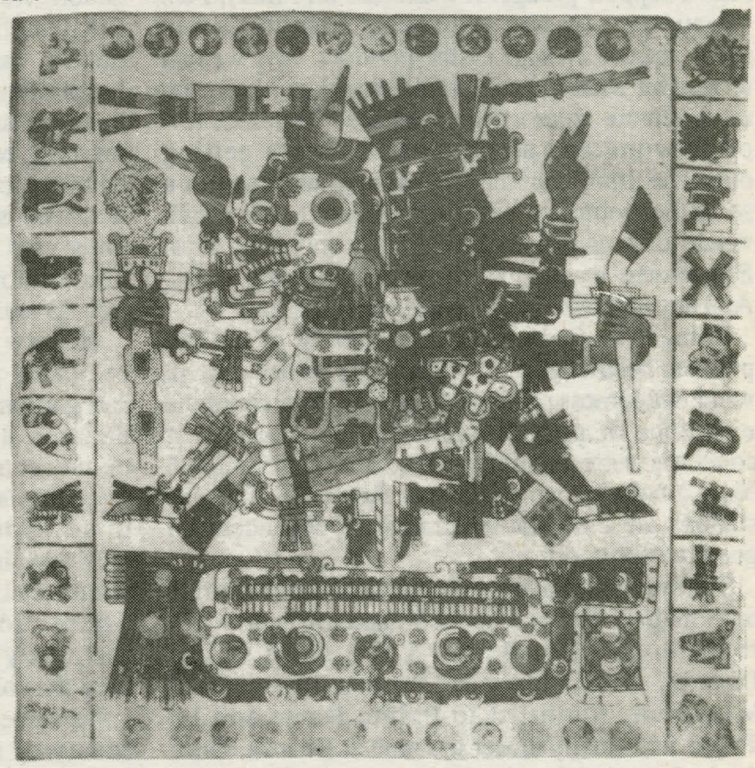
On a décidé de regrouper ses énergies matérielles et artistiques dans la réalisation d'un projet d'envergure. Selon le metteur-en-scène, Jean-Pierre Ronfard, l'association permettra "d'ouvrir l'exercice de théâtre à une réalité proche de nous et qui s'exprime rarement sur scène." Une réalité tellement proche qu'elle vient déranger ceux qui osent l'ignorer. Rappellons-nous les événements de l'été dernier...

Pourtant, Yves Sioui Durand, un cri du Manitoba, a décidé d'entreprendre l'écriture d'une pièce basé sur des écrits en nahualt (langue indienne) du début du 16e siècle. La pièce traite particulièrement de la conquête des Européens en Amérique, de là le titre, *La conquête de Mexico*.

Le voyage à travers le temps a une saveur mythologique autant qu'historique. Il tentera de montrer l'écroulement d'une nation pourtant bien implantée. Aussi, il montrera ce que signifie la survivance des Amérindiens pour la survie de l'humanité.

Le sujet est d'actualité sous plusieurs angles, par exemple, la situation politique et la question nationale au Québec, en plus du 500e anniversaire de la découverte des Amériques. En effet, l'auteur nous dit que la conquête est un processus qui est continue autour de nous, même en 1991.

La pièce présente dix-sept personnages tous Blancs et Indiens des Amériques, choisis pour leur authenticité et leur individualité. Ainsi, on tient à faire un mélange de cultures où la seule unité est créée sur la scène et partagée avec le public.



LA CONQUÊTE DE MEXICO

Les Amérindiens du Nord comme du Sud ne veulent plus représenter une tranche de l'histoire parce qu'ils sont bien vivants at créateurs d'une civilisation. La découverte-conquête de 1492 n'était qu'un viol de l'Amérique quant à eux. C'est pourquoi ils se font porte-parole de la terre qui crie au secours. L'espace théâtral nous révélera donc le choc des cultures autochtone et conquérante dans tout son drame.

La conquête de Mexico, du 9 Avril au 4 Mai à l'Espace Libre (1945, rue Fullum) à 20h30. Réservations: 521-4191. Étudiants 12$ (mardi au jeudi).

In the Company of Alice Diabo

by rebekah roy

The Company of Stangers is one of those films that is so natural you forget you're watching a film. When it's over you feel like you've actually met new people.

Director Cynthia Scott - winner of the 1984 Academy Award for *Flamenco at 5:15* - has put together an interesting blend of fiction and documentary based on the lives of seven older women.

In the film, their bus breaks down near a deserted farmhouse miles from civilization, and these seven women (who are virtual strangers) have to come together and find food and shelter to survive. In the process, they become friends. The film feels natural despite the fictional situation because the women in the film are talking about their own lives, their own fears.

Sometimes, as in this film, the best acting is no acting at all.

One of the women in the film, Alice Diabo, is a Mohawk from Kahnawake. Although she was nervous about being in a film, her friends who saw the film said it was the same Alice they've always known. Diabo was at first reluctant to be in the film because her first language is Mohawk, not English.

Diabo's native background adds texture to her performance in the film. But in the final analysis what counts, under Scott's direction, is that she is a woman. In Company, the women articulate the many concerns that women share as they grow older: Dying before they can see their grandchildren grow up, losing their hair, feeling young in an old body. Through tackling their situation and talking about their lives, their strength of spirit is what shows through.

Alice Diabo's story is no different from that of many women today. She married at the age of 19. At 27 she separated from her husband and was left with a young daughter to raise. She spent the greater part of her life working in a shoe factory. After retirement she took a temporary job, which lasted six years, as a cook at the Survival School in Kahnawake. While her life story may not seem exciting at first, the more she talks about her experiences, the more universal her story becomes.

After watching the film, you begin to wonder if she would be any different in person. When she spoke about her experiences shooting the film, it was surprising to find no difference between her in real life and her as she "acted" in the film.

There was nothing pretentious about her. Starring in a feature film, being flown to Toronto, Ottawa and Vancouver for openings of the film, being chauffeured in a limousine and signing autographs hasn't changed her a bit. At home her friends tease her, they call her 'Lana Turner' (She laughs "If I was Lana Turner I wouldn't be sitting here!"). Making the film was sometimes a trying experience. For seven weeks during the hot summer months of July and August, Diabo and the other cast members spent most of their time in the Quebec countryside. She was often homesick and said it was lonely at first as none of the women knew each other.

As they spent more time together, though, they became friends: "And then every day we are together and we're talking and the next thing I know is we're all friends and know each other lives, and we had a good time, it was one happy game."

The women's newfound friendship echoes the theme of the film of seeing past cultural boundaries and coming together as human beings. In this troubled time in Canada there is an urgent need for a film like The Company of Strangers. Last summer Diabo invited her new friends to her home in Kahnawake for a picnic, but unfortunately they were not able to have that picnic together because of the crisis at Oka and Kahnawake. During the crisis Diabo had to abandon her home and stay in Ottawa.

Diabo says that since then "Everything...it's not the same any more... I hope we never see that again." Though her community will never be the same because of the crisis, Diabo says she plans to ask her friends back to have that picnic one day.

Odyssey 30" x 22" pastel

The Concordia Women's Centre presents Liberté, Perception, Freedom a collection of works by curator-artist Anne Hughes. "...ambiguities, contradictions and interconections in my work are a means of expressing different levels of ideas that acknowledge life's ordeals, while stumulating a sense of wonder - ideas that question perception and the nature of reality."
The show starts from April 3rd to the 25th at the art space in the Women's Centre, 2020 Mackay, P-03. There will be two vernissages held at 1550 de Maisonneuve W. suite 1100 from 16h to 18h and at 2020 Mackay, downstairs from 17h to 19h. For more information: 848-7431.

cheap stuff

The National Theatre School presents ***Not Wanted On The Voyage*** a play by Timothy Findley and directed by Richard Rose from March 26 to 30. All shows at the Monument-National start at 20h. It's a freebie! 1182 St-Laurent Blvd.

Groovy Aardvark & Slov are hitting Les Foufounes with evrything they got on Thursday, March 28. Admission is $6. Show starts at 20h 87 St-Catherine E. 845-5484.

Connect the Dots 6 theatre pieces by 6 women at the Strathearn Theatre March 28 to 30, Thursday through Saturday. $4 for the Thursday show, $6 for the Friday and Saturday shows. 3680 Jeanne-Mance.

Concordia Music Club is causing a ruckus at the Terminal this Wednesday, March 27. ***PushMePullYou, the Wallflowers*** and others will be performing. It's gonna be well worth the $4 admission price - don't miss out! The show starts at 22h. 1635 St-Catherine W. 937-7401.

JAZZZ!!! Tim Posgate iand guest bassists are featured every Thursday and Friday at the No Name Deli Bar in the McGill ghetto. It's a great way to kick back after a hellish week in school. 3446 Park Avenue. 982-6113.

Main Film Benefit Party - this non-profit film cooperative is having a party to help finance the moving of their offices to a new expanded location. The party takes place on Saturday, March 30 at 21h. There will be dancing and cheap beer. Suggested donation is $5. All are welcome! 4060 St-Laurent, 3rd floor. Info.: 845-7442.

Whack That Fish! will be playing at the Terminal on Saturday, March 30 at 22h. ***Anticostl*** opens. Admission is $6. 1635 St-Catherine W. 937-7401.

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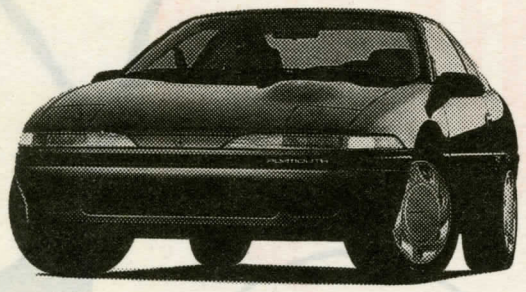

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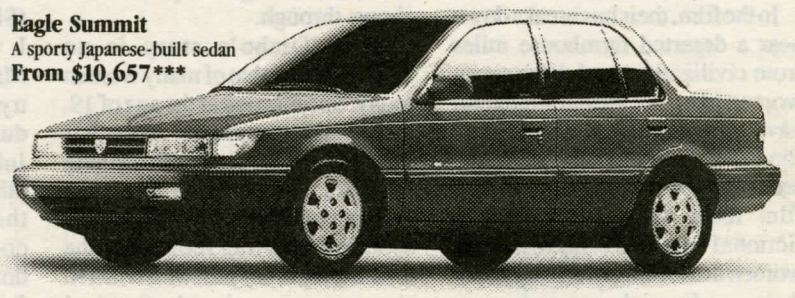

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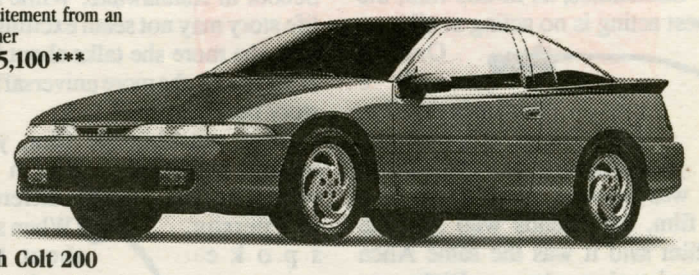

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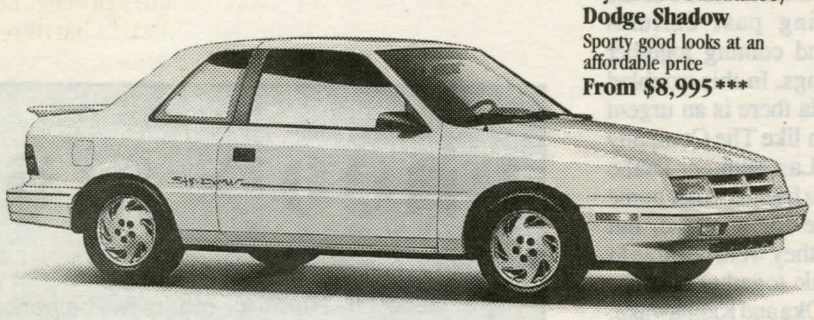
Driving excitement from an award-winner
From $15,100***



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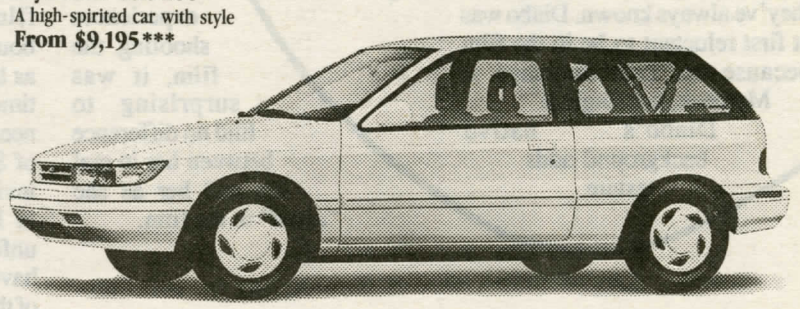

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CHRYSLER

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Festival features best of new Canadian and Québec cinema

by Stephen Smegelski

The Rialto Theatre is featuring a week-long retrospective this week of new Canadian and Quebec films which were released over the past year. The films in this retrospective represent some of the finest and most daring to come out of this country in recent years. Featured are the latest works by longtime contributors to our national cinema (Marc-Andre Forcier, Cynthia Scott) as well as several newer filmmakers (Patricia Rozema, Guy Maddin).

The distinguishing characteristics these filmmakers share is their willingness to take risks and be daring, no matter how controversial the endproduct. Radical politics, postmodern stylistics, experimental techniques all play a part in this selection of films. Anyone who believes the tired cliché that Canadian feature films are bland and uninteresting would do well to check out several of the films playing in this festival.

The festival continues at the Rialto theatre until March 29. 5723Park. 274-3550.

LE PARTY
dir. Pierre Falardeau

This is the first feature film directed by Pierre Falardeau, the "enfant terrible" of Quebec cinema. The film is based partly on an actual event organized by a member of the FLQ while in prison. It is set in a Quebec maximum-security prison during a variety stage show put on for the inmates. The numerous subplots range from an escape attempt to the suicide of one of the inmates.

Falardeau goes to extremes to depict the hellish brutality of the prison system. As one character says,"There are those on the inside and those on the outside. There is no in between.". This film deals exclusively with the inside. It is ugly. The wardens, guards, and inmates are all portrayed in a relatively similar manner. The attitude towards women in this film is extremely misogynist - the only women characters consist of a naive journalist and several strippers.

Despite the ugliness, Falardeau manages to convey a strong sense of humanity in the characters. Several scenes are intensely moving. Setting the entire film during a stage show is quite brilliant considering the number of issues Falardeau touches upon. It is a difficult film to watch but certainly worth it.

LE PARTY showing Tuesday, March 26 , 21h45.

WHITE ROOM
dir. Patricia Rozema

Patricia Rozema - director of the acclaimed *I Heard The Mermaids Singing* - has a second feature out and it is a charmingly grim fairytale set in Toronto.

After witnessing the murder of a popular singer (Margot Kidder), a young aspiring writer (Maurice Godin) moves mysterious woman (Kate Nelligan) whom he believes holds the key to the murder.

While somewhat lacking in depth, the film is gorgeous to look at with terrific art direction and cinematography. The references to other films are also interesting to note (the murder sequence is taken from Hitchcock via Brian dePalma).

Issues raised range from the media's depiction of celebrities to the problem of "singers" who lip-sync. This film may not be "classic material" but it makes great eye candy.

WHITE ROOM showing Tuesday, March 26, 21h30.

H
dir. Darrell Wasyk

This film was voted an audience favorite at Toronto's film festival last year but I can't understand why. The film deals with a young couple (Martin Neufeld and Pascale Montpetit) who lock themselves in their underground apartment (it's an "underground" film, get it?) to try and kick their heroin addiction.

Much of this film functions like a play (owing to director Wasyk's background in theatre) which wouldn't be so bad if it didn't wallow in so much pretension. Neufeld writes poetry, reads from Kafka, and makes soliloquies on Life and Death for much of the film, and it becomes rather annoying. Montpetit fares much better as his Quebecois girlfriend who adds an interesting twist, creating a parallel between their relationship and the current political situation of Quebec in Canada.

Not a great film but it has won itself a number of admirers. Decide for yourself.

H showing Wednesday, March 27, 21h30 and Friday, March 29, 23h30.

Trio à deux voies

par Élie Castiel

Si l'on devait donner un titre à chacune des deux parties qui forment *Jeux de femme*, ça serait "Sunset Boulevard" pour la première et "Tatie Danielle" pour la seconde.

Cause perdue puisque Krysztof Zanussi et Edward Zebrowski les ont déjà intitulées "L'inaccessible" et "La charité est payable d'avance". Peu importe. *Jeux de femme* est un brillant exercice sur la maturité du comédien à posséder son texte et son personnage au point où la scène devient un espace vital d'où, à la fin de la représentation, il en sort revigoré.

Pour les besoins de cette pièce sur la solitude, la vieillesse en confrontation avec la jeunesse, et le besoin d'autrui, Alexandre Hausvater a signé une mise en scène, cette fois-ci, cinématographique.

On n'est pas étonné vu les antécédents des auteurs au cinéma. Cette approche se fait par un intéressant jeu d'éclairages assurant le sens du mouvement et par la même occasion procurant des fondus, signes de passage d'une scène à l'autre.

Le défi est de taille lorsque tout cela se passe dans un espace restreint et que l'auditoire est "terriblement" proche. Le coup de la distanciation est réussi: la barrière (ici, nécessaire) entre les comédiens et les spectateurs nous permet de découvrir les atouts séducteurs de la "performance".

Magnifiquement exploités par une Catherine Bégin inoubliable par son interprétation, un Alain Zouvi versatile et d'une grande sincérité dans son jeu, et par Patricia Tulasne, plus convaincante dans "L'inaccessible" que dans "La charité ...", mais tout de même bien dirigée dans l'ensemble.

Il faut souligner que l'adaptation française de Barbara Grzegorzewska est d'une grande originalité, ayant réussi à contourner les difficultés de la traduction.

Une clôture 1990-91 du Café de la Place (Place des Arts) marquée par le goût de la finesse, de la subtilité et de l'intelligence.

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PHOTO PAR ANDRÉ LECOZ

Jeux de Femme **avec Catherine Bégin, Alain Zouvi et Patricia Tulasne.**

Reserve's residents still under constant fear of harassment

Postcards from Kahnawake

by Eileen Travers

At 9 a.m. two men chop the top branches of a tree entwined in the telephone lines going out of the Kahnawake native reserve on the South Shore. Two men below, dressed in combat pants and t-shirts, watch from a shack at the reserve's border off Highway 138. Another man sits on the worn corduroy couch inside the shack, stoking a fire in an iron stove.

Signs on the side of the road tell a brief history of Kahnawake.

"Canada was born on my land."

"Kahnawake Mohawk Jurisdiction - No SQ, RCMP."

When the prophet Tekanawita appointed the Mohawk Indians to head the Iroquois Six Nations around 1450, Kahnawake's ancestors took the title in pride. The prophet was the founder of the Great Tree of Peace, which was protected by the cradle of the Iroquois Nation, on the South Shore in Kahnawake.

The Mohawk's history is a tradition of peace and compromise with both other nations and the white man, who arrived a century after Tekanawita's death.

Today, Kahnawake's law enforcement peacekeepers are committed to protecting the Great Tree of Peace. The Warriors, who were active in the defence of Mohawk barricades last summer, also must respect their history.

When a visitor arrives, the Warrior border patrol usually smiles and waves them in.

"Have a nice day," says the teenage Warrior.

In the distance, the three-piece suited South Shore proleteriats chug their Saabs up the ramp of the Mercier Bridge. Not a mile down the 138, closed for 90 days during the Oka crisis, two Sûreté du Québec cruisers are parked, watching the border — waiting.

Inside the reserve all is quiet on this Monday morning. Houses and shops line the main throughfare. One man pushes a shovel across his driveway. A woman pulls a bundled infant in a sled. In the Kateri Elementary school yard, children play hand ball and slide down the last snow hill of the year.

Nestled under the Mercier Bridge, the Indian reserve resembles David Lynch's Lumberville in the film *Blue Velvet*. All is calm but a mysterious tension lies under the surface, waiting.

Up Old Malone Highway at Rabaska's restaurant, Shirley serves a mean breakfast. It's a two-egg special kind of diner, attracting truck drivers, shoppers and neighbors for a "real good cup of coffee." The red table tops and the sign reading "don't put the chairs near the heater" makes the place friendly. They even serve poutine.

In the distance the Kateri school bell rings, the man shovelling his driveway goes back inside, and Rabaska's clients ask for more coffee.

It hardly seems that just six months ago Shirley and other Kahnawake residents were trapped in this tiny 10,000 square foot reserve, victims of racism, harassment and ridicule by non-native Canadians. Now it's business as usual. Or it just seems so.

Down Church Road at the Mohawk Consulate, the parking lot is crowded. Now is the time of year people request passports and citizenship papers. To be a "real" native, one must have the proper papers signed and approved to be recognized by the Canadian government.

Inside, the secretary is hospitable but busy. The consulate also serves as a complaints office for Kahnawake residents. Councillor Davis Rice waits in his downstairs office. A flag behind his desk shows a native in full dress looking proudly at the office's occupants.

"The number one thing on our agenda is that Canadians should not be afraid of us," he says.

"It's frustrating," he continues, speaking of last summer's confrontation with the RCMP and the SQ at the Mercier Bridge blockade. "When the military was here everybody had to go through (questioning) every time they left the village. I mean, it was worse than Lebanon."

The number one thing on our agenda is that Canadians should not be afraid of us.

But six months after the barriers were removed peacefully, Rice says the harassment hasn't stopped. One woman was recently pulled over by the SQ, a routine occurrence for Kahnawake residents. She was ticketed for not buckling a child's seatbelt in the back seat though there wasn't a child in the car. The SQ officer apparently told her it was her word against his.

Some news makes the papers, some doesn't. But it's happening more and more frequently.

Rice says complaints are in the hundreds in a reserve of only 6,000. Most go through the Kahnawake Police Ethics Commission, created last fall to stem the tide of police harassment charges made by residents.

The problem is a question of jurisdiction. Federal and Provincial law enforcers are able only to patrol highways, not communities. But in the past, RCMP and SQ officers were dispatched by their respective superiors to protect the peace inside the Kahnawake village.

"Our argument is simple," Rice says. "The Indians' rights have been shuffled from the Queen to the federal government and now to the provincial government without our consent.

"It appears as though people think you can do whatever you want here. That's why the SQ is here. For law and order. But we agree wholeheartedly with most of the laws out there. We're no different in here. Nobody wants murder. Nobody likes drugs. We're all in the same boat.

"Why not let Indian people look after ourselves? In your world you do what you want to do. In our world we want to do the same."

Self-government isn't an acceptable term, Rice says, because Kahnawake does not want to become another Montreal municipality.

"We are a nation," he says. "The Indian law is common sense. But you get frustrated. It's hard to know how to control yourself. Right now what really upsets me is the sensationalism in the news, I guess it's news when "Indians attack police."

The Indians' rights have been shuffled from the Queen to the federal government and now to the provincial government without our consent.

"Not everyone believes you have to fight fire with fire. We're waiting right now. Maybe for a death. Probably an Indian death.

"We're telling people to be good little Indians. The SQ is going to be here and they're not going to leave for the time being. If they instigate something, we just have to take it. How long is someone going to behave? I can't say."

At lunchtime there are no police cruisers parked at the Kahnawake borders. But at the House of Chan restaurant in nearby St. Constant, RCMP and SQ cars fill the parking lot.

Mohawk Consulate employees Eleanor and Stephanie enter the restaurant, walking nervously to a table across from four khaki green uniformed RCMP officers. The women get silent, stern side-glances from the officers, who munch on waterchestnuts and spare ribs, drinking water poured by a bored waitress. They eye Eleanor, who looks away, shifting in her seat.

Eleanor studies Applied Social Science at Concordia and plans to graduate next year.

"We talked about the SQ harassment in class but I was afraid of talk about it," Eleanor says.

"You don't know who's going to be against you," Stephanie added.

Last week, neighboring Châteauguay residents held a community meeting for better services. She saw the item on the news.

"They were so angry," she says. "You could see the hatred in their faces."

She says their faces were the same as last summer, when they pelted rocks at Mohawks trying to leave the reserve.

"I still haven't dealt with my feelings about last summer," Eleanor says, looking over at a young SQ officer putting on mirrored sun glasses. "I just write them down. It comes out easier that way."

Back at the border a different Warrior stands guard. He's about 14 years old.

"I'm going to the cultural center to do some research. I have a letter," the reporter says.

"That's okay," he replies.

The two men chopping the tree had finished. The branches no longer obstruct the phonelines out of Kahnawake.

On the way to the Center is Tekanawita's Memorial situated in the Roman Catholic Church on River Rd. The revered prophet interpreted the Indian's fate in the Prophesy

PHOTO BY EILEEN TRAVERS

of the Two Serpents, first recorded in the 10th century. It recounts the Iroquois meeting a sick and lost serpent, who after being nursed backed to health, grew larger. The serpent continued to grow, spouting two heads and eventually suffocated the Iroquois Nation. Rivers burned from pollution, lands became flooded and unliveable. Death and sickness wiped out most of the Iroquois.

On the edge of the St. Lawrence River, the Cultural Center is buzzing with activity. The librarian draws neat letters on bristol board announcing a pow-wow on the weekend. One man discusses next year's 500th anniversary of "discovering the white man."

In another corner two women do research on their family history. Hundreds of books line the shelves, filled with clan names, family emblems and original Mohawk names. There's even a hot line for people who want the correct pronunciation of Iroquois names.

Today there is a new sense of pride countering the federal government's assimilation drives of the 1960s and 1970s, when the Mohawk language was banned from public schools.

The wealth of information about the past helps many in search of answers to today's problems of land claims, harassment and discrimination.

Here in the Center one can discover that the 1989 Indian Act claims in Section 30 that "a person who trespasses on a reserve is guilty of a fine ... or imprisonment."

Section 35 of the same act says, "A municipal or local authority or corporation is empowered to take or use lands ... without consent of the owner."

Remembering Rice, it is easy to feel his frustration while reading laws drafted by the federal government, not natives.

In the minutes of a 1983 meeting in Kahnawake on Indian traditional government, Mohawk attorney Paul Schneider says "the short answer is 'no.' You don't have control over your territory."

Kahnawake is a collage of contradictions. The Mohawks' traditional compromising nature has backed their people into a small piece of land under the bridge. But they are still challenging the same system that put them there almost 500 years ago.

At 5 p.m. outside the borders, two RCMP officers sip hot coffee in their cruisers, perched at the edge of the highway. Homeward traffic chugs off the Mercier Bridge and speeds down the 138.

Up the highway an SQ car is parked on the shoulder next to a Chrysler driven by a single man: A Mohawk man. The officers push him against the car. The other checks the trunk. Another SQ cruiser pulls up to the Chrysler. Lights blink. Four officers get out of the car.

I speed up past the intersection, going 130 kilometers an hour. I wait for the SQ siren. I wait to be chased for speeding in a 70 kilometer per hour zone.

I waited, as I whiz by the Saabs coming off the bridge. But nothing happens. The SQ officers don't blink.

Instead they lean the Mohawk man over his trunk and search him.

PHOTO BY EILEEN TRAVERS

Turning back to native tradition

by Amanda Pfeffer

Last summer, the nation stopped talking about Meech Lake and start talking about native issues.

But while Canadians still grapple to understand what the natives wanted, the political inner-workings of the First Nations remain a mystery to many non-natives.

"The young people today are carrying around a lot of old baggage from the past and are confused about decisions involving the future," said one Longhouse clansman, who did not want to be identified.

So close to Montreal, the Kahnawake reserve has had to deal with the assimilation policies of past Canadian governments and the desire to reap the rewards of Canadian prosperity.

As well, in the wake of last summer, there is a renewed sense of pride among Kahnawake residents for the old ways and attempts to recapture thos traditions.

What appeared to be disunity among Mohawks at the negotiating table last summer — as government officials condemned Mohawks for "not having their act together" — was a reflection of the long-standing battle between Mohawk traditionalists and the officially-recognized Band Council headed by Grand Chief Joe Norton.

Harley Delaronde, a native traditionalist at the Kahnawake reserve, says in the past 15 to 20 years support has grown for the traditional ways.

A public meeting sponsored by the Band Council in 1979 came to the consensus that the people of Kahnawake wanted to go back to the old law of Kaianerakowa. This would mean a move toward the traditional form of Mohawk government.

The Band Council, an elected body of chiefs, is officially recognized by the government as the only legitimate body representing the Kahnawake community.

The Longhouse is a traditional Iroquois form of government where Clansmen from the three Kahnawake Clans (or extended family groups) choose three representatives per clan — as suggested by the Clan mothers — to act as spokesmen for each Clan.

The nine Clan chiefs thus form the Longhouse Council, each chief only a spokesman for their respective Clans.

The chiefs cannot make initiatives on their own without the consent of their clansmen. Right now, the Band Council and the Longhouse form of government exist in Kahnawake.

"People say they don't understand a government of conscensus among 6,000 individuals," said Delaronde. "But people have to stop imagining consensus in the Canadian government sense. Our Longhouse chiefs are not leaders, but spokesmen for a collective group broken down into Clans."

The Band Council doesn't recognize the decisions made by the Longhouse and vice-versa. People who support the Longhouse often do not vote on issues debated by the Band Council.

Because the Band Council is officially recognized by the federal government, money received by the community under the Indian Act is controlled by that body.

Where does the Warrior Society fit into all this? The Warriors — a loose translation of the Mohawk word Rotiskenrankete or "those who carry the peace" — are the peacekeeping arm of the Longhouse.

The decision by the Warriors last summer to shut down the Mercier Bridge wasn't a unilateral one, said Delaronde. It followed a decision made by the Longhouse.

It's easy to see why things got so difficult around the negotiating table last summer. The Band Council and the Longhouse don't recognize each other's decisions.

And yet, government officials only recognize the officially-sanctioned Band Council, but the Warriors take their orders from the Longhouse.

What made things more difficult, says Delaronde, a schoolteacher at the Kahnawake Survival School, was that government officials used divisive tactics against the Mohawk people.

"The government is an export of divide and conquer tactics. The made it appear to the people of Canada that the Warriors were not accountable to anyone.

"It makes as much sense to arrest individuals like Lasagna and throw a bazillion charges on him as it does to arrest Iraqi pilots and not their leaders," said Delaronde.

But while the Kahnawake community is divided politically, the community has common enemies.

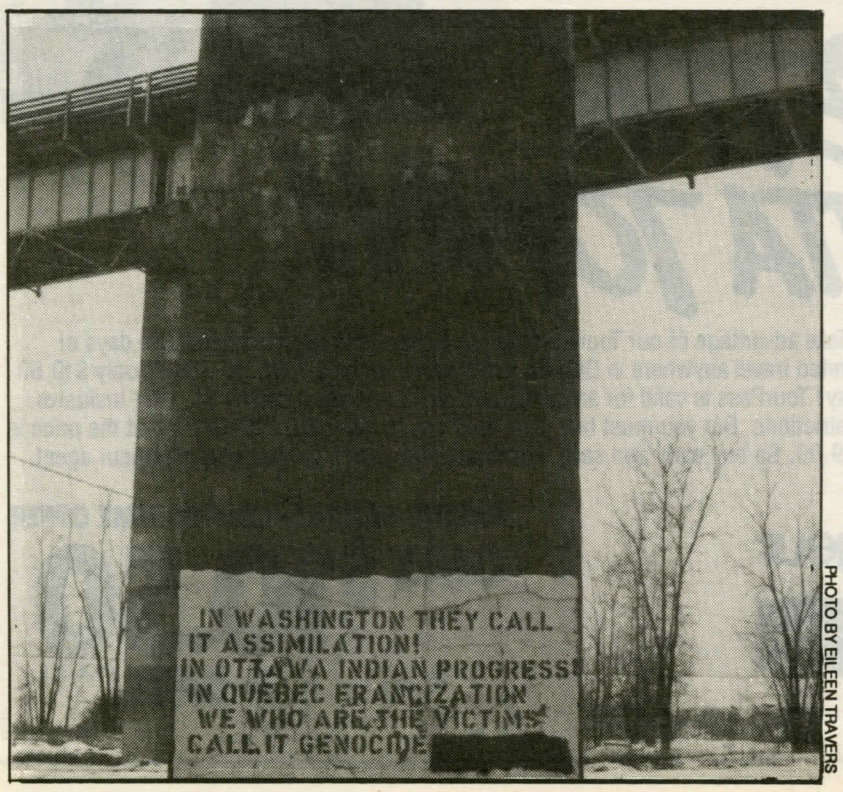
Stradled between Highways 132 and 138 leading to the Mercier Bridge, the community has had to deal withe the after-effects of the Mohawk crisis, and the nationwide recession. Kahanawake Peacekeepers say they've received numerous complaints regarding harrassment from the Sûreté du Québec, now patrolling the highways that cuts through the reserve.

The community is also enduring continued hostility from members of the Châteauguay community, to the point where some villagers feel they're still under siege.

Businesses have popped up in the Kahnawake village because some residents don't want to go into Châteauguay to shop.

The recession has also hit this community hard. "Many of our men do construction work which is seasonal and the industry worst hit by recession," said Delaronde.

"Men who lost work last summer because of the crisis don't have much to look forward to this summer either."



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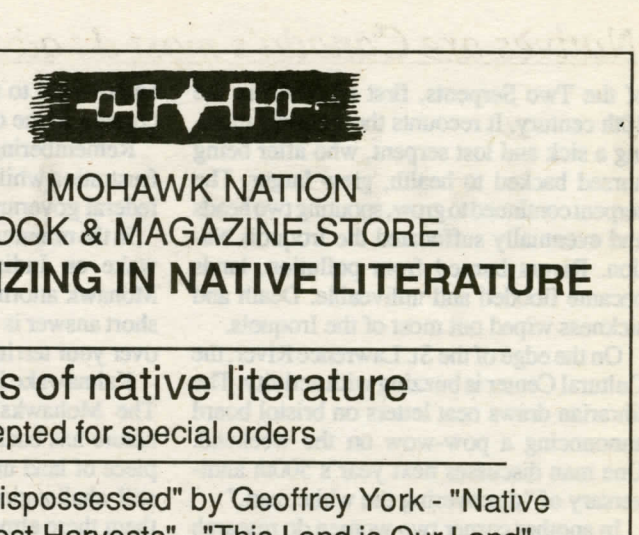

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Natives are Canada's most disadvantaged ethnic minority

Living with no address

by Marlene Caplan

When it snows, they look for fresh cardboard to replace the soggy layers that serve as a bed, in a secret place they won't disclose.

"We get up scared, tired. We hide our stuff so no one takes it. Then we walk, go into warm places, look for cigarettes, any alcohol we can find."

It's a long way from Baffin Island to the corner of Ste. Catherine and Atwater in downtown Montreal.

For Jeannie and Paulusie (not their real names), an Inuit couple living on the street, the journey from the tundra to the sidewalk has been a blurred and boozy trip.

Huddled around a cigarette, they speak quietly in Inuktitut. "You're not a cop, eh?" he asks.

Paulusie asks the reporter for some ID and then agrees to be interviewed. "But you can't use our names, we're too ashamed."

But the couple says they want their story told in the hopes that it might discourage other natives from making the break to the big city.

Jeannie is wearing a bright red parka, a copy of the traditional design of women's coats in her home community. She says she has a genuine atigi — parka — her mother made for her. But it's in her Baffin Island community, about 2,000 km north of Montreal.

PHOTO BY MARLENE CAPLAN

And so are the couple's four children.

"Children's Aid sent the kids back up," says Jeannie. "We were in Ottawa, drinking, fighting a lot."

Jeannie and Paulusie are alcoholics. They've been heavy drinkers for about 15 years. Last fall, they joined the ranks of Montreal's homeless.

They have no identification, their clothing is supplied by local church groups. Their blanket was stolen last week by another street person.

"We're nobody right now," says Paulusie.

It's not clear exactly how they got here. What's clear is that alcohol had something to do with it.

Statistics show that Canada's natives are more disadvantaged than any other ethnic minority in the country. A 1987 study by Health and Welfare Canada shows that natives have a life expectancy 10 years shorter than that of white Canadians.

The major causes of death for natives are accidents, poisoning and violence, often related to alcohol and substance abuse.

But Mike Sandy, a Naskapi Indian who works for Native Para-Judicial Services of Quebec as a counsellor for native inmates, says alcoholism doesn't exist in a vacuum.

A former substance and alcohol abuser, Sandy has become a medicine man, a healer in his culture, learning the rituals and traditions from his elders.

In the prisons, he shares with native inmates the experiences of his recovery from alcoholism and his spiritual journey.

"My great grandfathers had powers," he says. "Then the Europeans came to buy furs and set up the trading posts. They were well prepared. They had sugar, flour, shells, guns, a bible — and alcohol. They brought the word God while they were robbing the people."

Now, Sandy is trying to help people like Jeannie and Paulusie recover the power they have lost.

"We've been drinking how many years?" Paulusie asks his wife. About 15 years, she replies.

Paulusie is 38. He shuffles along the sidewalk in an old blue ski jacket. His grey polyester pants hang low and bag at the knees. They're splattered and dusty. His black hair is slicked back. Most of his teeth are missing.

> ***My great grandfathers had powers. Then the Europeans came ...They were well prepared. They had sugar, flour, shells guns, a bible — and alcohol. They brought the word God while they were robbing the people.***

Paulusie says the family was together in Ottawa two years ago when he had a job with the Inuit Tapirisat (Eskimo Brotherhood) of Canada, an organization founded to preserve Inuit culture while developing the northern environment.

"Then I got drunk."

The Tapirisat sent him to Harvest House, a detoxification and rehabilitation program, but he ran away.

"The solution is to go back home," Jeannie says.

Home is a community of just over 1,100, most of them family, on the rocky edge of Baffin Island. And going home requires more than a $1,200 plane ticket.

According to Ida Williams, director of the Native Friendship Center, the couple will have to get in touch with Social Services of the Northwest Territories, who will then contact the social worker from their community to try and arrange for the couple's return.

"The community has to accept them back," says Williams, who explains that some communities banish individuals if their behavior is a danger to other members.

And that means Jeannie and Paulusie would have to be sober. Paulusie says he's "gone crazy a couple of times from drinking." There's been police involved. He has a court date sometime in April but he tore up the paper.

"I don't give a shit ... this is Indian land. That's my theme."

One night last week Jeannie ran away from him in fear. The Friendship Centre can help the couple find a way back home, but only if Jeannie or Paulusie come in and ask for aid.

"Fuck the Friendship Center," Paulusie mutters. "Too many rules."

Paulusie says if someone showed up with tickets home and a ride to the airport, he'd go as long as he had a 40-ouncer. "I don't care."

Jeannie is sniffling and her eyes water. "I care."

She's afraid to call her kids. "I'm scared to say I'm still here, don't have a plane ticket. If I talk to my kids they'll cry, and I'll cry."

"We cry a lot," Paulusie says.

"We cry together," Jeannie echoes.

Jeannie has worked up north as a teacher's aide and an interpreter. Her youngest child is 18 months, her eldest is 12. Right now her mother is raising the children. Jeannie's parents used to drink and fight, but she says the situation has improved.

In Montreal, Jeannie and Paulusie scrape for survival and booze on a strip of St. Catherine St. between St. Mathieu and Bishop Sts. They spend the late afternoons hustling passersby for change.

"It's a good spot," Paulusie says. "The other day someone gave me $20. That was great. We had food, cigarettes, booze."

At lunchtime they go to a downtown soup kitchen for a hot meal. At four o'clock thay go to St. James Church for supper.

"We get that kind of love, we accept help from people who care," Paulusie says. "And we still care, we still love."

Jeannie says they have faith that they'll survive and end up as a family. But if they don't seek help, Paulusie and Jeannie's only chance will come from being arrested or ending up in a hospital.

> ***We can't go back to the way it was before but we can learn our languages, feel good about ourselves and be proud of our ancestors.***

Ida Williams says that's often when homeless and troubled urban natives finally get connected to social services.

Alanis Obomsawin, an Abenaki Indian who made a film about homeless natives titled *No Address*, says many natives leave their homes in search of a better life in the big city. What they do encounter is poverty, rejection and oppression.

But Obomsawin says some of the problems facing homeless natives have more to do with being native than being homeless, such as the language they speak and the way they look. And that only compounds the problem of trying to survive on the street

"We can't go back to the way it was before but we can learn our languages, feel good about ourselves and be proud of our ancestors," says Obomsawin, who grew up on the Odenak reserve near Trois Rivieres.

"Some of us end up on the street. But I have great hopes for this generation. We come from a very rich culture."

****

Jeannie takes the reporter aside after the free hot dog lunch following services at St. Steven's Church on René Lévèsque Blvd. and Atwater St. It's a sunny, balmy breezy day, the kind that cheers Montrealers after a long winter. The bands are warming up for the St. Patrick's Day parade. Crowds line the sidewalk and cheer the floats.

"He beats me every time he gets drunk," Jeannie says quietly.

Paulusie comes and tugs at her arm. "Come on beauty, let's see how they put on a parade."

He hooks his arm through hers and they shuffle off into the crowd.

Education

continued from page 7

it was "dirty." In the provincial schools, the assimilation continued.

This year, the Mi'kmaq dropout rate in senior high schools is 80 per cent, the same as the unemployment rate on Nova Scotia reserves. There is only one Mi'kmaq teaching in the provincial school system, and a book on Mi'kmaq history now in the curriculum is written by a Jewish man from New Brunswick.

"It doesn't make sense to me, when we have Mi'kmaq people in Nova Scotia with doctorates, who have done years of research into Mi'kmaq history," says Knockwood.

Knockwood says she's fed up with the government's attitude that it knows what's best for aboriginal people.

"I don't want some white politician who's never seen an Indian making decisions the community should make," she says.

Mitchell says the ignorance of government officials helps foster a vicious cycle of make-work projects, unemployment and welfare.

"These programs are run by people who don't understand us, or our culture. We feel uncomfortable and very few leave the reserves to look for employment," she says. "It creates an attitude of dependency."

Those comments hit home at Indian Affairs, where First Nations make up only eight per cent of employees. This year at the Atlantic regional office in Amherst, N.S., the department had its first-ever sessions to "sensitize" non-native employees to First Nations issues.

One department employee says changing the line of thinking at Indian Affairs is the only reason he's working there.

"If my presence was amounting to nothing, I wouldn't be here," says Harvey McCue, director-general of the department's education branch.

McCue, an Ojibway from southern Ontario, says he feels comfortable representing the department many First Nations people consider racist by nature.

"They appreciate the fact I'm not responsible for what happened 20, or even five years ago," says McCue, who once taught native studies at Trent University in Peterborough, Ont.

"There are many Indian politicians, educators and adults out there who can deliver the message much more effectively than I can," he says.

"One person can only do so much."

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Totem Raising

The image on the left and on the front cover are two photographs in a series of five by Arthur Renwick. They were shot in various locations on the west coast of British Columbia.

The photographs are of protesters in Vancouver (cover) and a twin totem raising in Kitsumkalum, B.C., the first such event in two hundred years in the province. (The series was printed on Arches water color paper using the Van Dyck process.)

This series is titled Totem Raising as an expression of Renwick's belief that Native culture can and does exist within the twentieth century while maintaining distinct languages and traditions.

"When people find out you're native, especially from the west coast they ask if you carve or draw traditional Northwest coast designs. It makes me feel good to say no," says Renwick. "I'm not criticizing traditional ways of working in art. It is the stereotypes I want to challenge. "

Dealing with contemporary native issues using a contemporay medium (photography) serves to challenge misrepresentations (history books and museums) which suggest that Natives are a part of the past and are not recognized as contributors to society today."

Renwick is a Haisla from Kitimat, B.C. He is a photographic artist who will be starting a Masters of Fine Arts in Photography at Concordia this fall. He is also a member of the Assembly of First Nations-Concordia(AFNC), a Native students group started this year. As "resident artist" he designed the new AFNC logo.

Nations autochtones: choisir son destin

Le pillage des ressources naturelles du Grand Nord québécois se fait sur le dos de Premières Nations depuis le temps de la conquète. Loins d'être soumise a la loi des exploiteurs, la population autochtone lutte pour la sauvegarde de son territoire, de sa culture, de sa vie.

Cet étudiant autochtone est membre du Comité des Premières Nations de L'UQAM. Nadir André place la populations québécoise devant un dificile choix be societé.

par Nadir André

Jamais personnes n'a parlé des conséquences de l'exploitation minière, forestière et électriques sur la vie sociale et culturelle des Premieres Nations. Pouvez-vous seulement imaginer que les fôrets disparaissent au fil des ans et que le dynamitage des mines et des barrages avait des répercussions incalculables pour les autochtones?

Evidemment, quand on vit a Montréal ou a Québec, on est souvent loin de s'imaginer ce qui peut bien se passer a trois mille kilometres de chez soi.

Pourtant, ca fait un siècle que les autochtones endurent avec patience et sérénité l'abus de l'Homme blanc qui est en train d'absorber litteralement toutes les richesses naturelles, indispensables à la vie traditionnelle des Premières Nations.

Et je ne parle même pas des espèces animales et végétales qui disparaissent petit a petit. Les caribous changent leurs parcours de migration et les oies sauvages font de même.

A cause des coupes a blanc, certaines espèces se retrouvent en surpopulation sur un territoire de plus en plus restreint. Cette situation ne pourra pas durer encore longtemps.

Alors, comment peut-on ne pas être étonné que la nation Cree, par exemple, soit contre les projets Grande Baleine et NBR d'Hydro Québec?

Comment peut-on ignorer que 60 per cent de la population de cette nation n'a pas vingt ans et qu'elle rèclame le territoire qui lui revient de droit?

Apres tout, ce n'est pas cette majorité écrasante qui a signé la convention de la Baie James en 1975.

Et maintenant elle revendique des terres sur lesquelles les jeunes pourront pratiquer leurs activités traditionnelles de chasse, de pêche et de trappe.

Ne pas consulter cette majorité signifie provoquer la colère d'une génèration à la recherche profonde d'un retour aux sources traditionnelles et existentielles.

Le gouvernement et Hydro-Québec feront face à de graves conséquences s'ils decident de mener terme leurs projets sans écouter avant tout, ce que cette nation revendique.

Faire appel a la Sûreté du Québec, une fois de plus, ne règlera sûrement pas le problème.

Loin de la.

La population occidentale semble apprécier le droit international en condamnant l'invasion du Koweit par l'Irak, elle devrait réfléchir sur l'invasion du territoire Cree par Hydro-Québec.

J'en profite donc pour lancer un message a la population québécoise; si vous espérer construire un pays et un nouveau contrat social, il est essentiel que vous appreniez une notion — clé qui vous permettra d'y accéder: LE RESPECT.

Nous, Premieres Nations, avons toujours respecté votre nation au même titre que nous nous respectons entre nations autochtones.

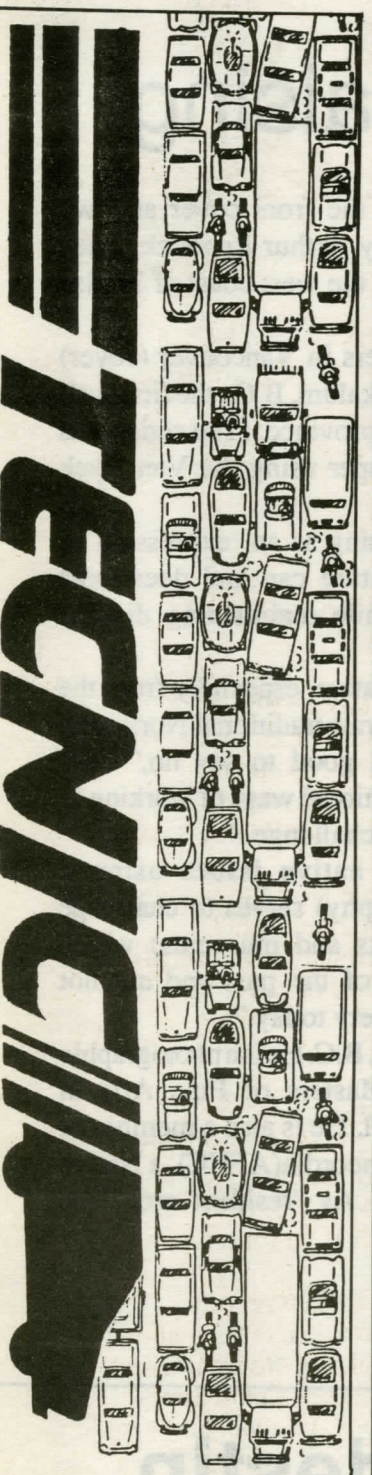
Malheureusement, nous ne pouvons pas dire, au risque de vous blesser, que c'est la cas de votre coté.

La Baie James est bien plus qu'un projet hydro-électriques, c'est un symbole qui définit bien le type de relations qui existent entre nos nations respectives.

Maintenant, un choix s'impose devant vous. Votre reussite au niveau de developpement économique et le massacre de la nature, ou bien une entente harmonieuse avec les Premieres Nations et une ouverture sur le developpement économique en compatabilité avec le respect de l'environnement. A vous de choisir.

Pour finir, j'ai une question à poser à la population québécoise: Aimez-vous vraiment le Québec? Si oui, pourquoi vous acharnez-vous à vouloir le detruire?...

Extrait de L'Unité, le journal étudiant de l'UQAM, Mars 1991.



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Literary Links

Indian Lullaby

She looked like an average young lady
To me
As I listened to her being interviewed
On T.V.

She said she needed to hear them
At night
In order for her to go
To sleep

She said they were
Like a security blanket
And that she would be terrified
Without them.

It was the drone
Of army helicopters
Hovering over her besieged community
At Oka

Which she said was
To her
A lullaby...
Like a lullaby.

- Vivian Trudeau

APPLE

Red on the outside and white on the inside or white on the outside and red on the inside ?
"You don't look an Indian"
"Squaw Bitch!"
It's all circumstantial.

Take my mother, take her family
Your government said we weren't "real Indians" because my father is white
Forced to leave the Rest.
Now I'm the apple
Don't fit in Here or in my Real Culture
Separation, in the middle of white and red
Milk and blood, confusion curdling
"Tell me about Your People"
Spiritual Torture!

Scornful eyes from either side, catch 22
The path is split,
If I don't know where I'm from, what am I supposed to do ?!

- Sarah

James Bay II (The Sequel)

Listen people,
We know what we're talking about
We've been up here three times in the past year,
And the situation is perfectly clear.
The area to be flooded is not that big...
Unless you compare it to something small,
(Like, perhaps, Montreal)
And you have the whole North to wander in,
That's what you people like, right?
Anyway, you can't seriously love this place,
It's either covered in flies or covered in ice,
And come on, it all looks the same
(Most of it doesn't even have english names).
You say your Father was born her?
Well my dad is from Minnesota
But that doesn't mean I want to live there...
You say his Father and his Father's Father,
All your people were born here too?
Well don't you think it's time for a move?
Come on people,
Don't talk to me about impact reports,
Because we know what we're talking about;
You have to be practical, not environmental.
We need more power, to sell to the States,
And God knows, we can't let Quebec go without,
(You folks do believe in God, right?)
We'll give you jobs, for at least three years,
But how can we, unless you agree to resettle?
And the area's economy is bound to get better...
(Except for the bit under Poisoned water).

- D. M. Stewart

writer's block

Tuesday, March 26
Poet Lorna Crozier, winner of the CBC Literary Competition, reads from her book *Angels of Flesh, Angels of Silence;* 8:15pm at the Norris Bldg, 1435 Drummond, Room 308.

Quebecois playwright Michel Garneau presents his choice of texts of texts on writing and theatre. 7:30pm, Maison de la culture La Petite Patire, 6707 Lorimier. FREE. Info: 872-1730.

Wednesday, March 27
Scrivener presents music plus readings by Lucy Ng and P. Scott Lawrence at Le Tycoon, 96 Sherbrooke St. W. (corner of St. Urbain); FREE. 8pm. Info: 398-6588.

Deadline to register for the next Freelance Editors' Assn. Seminar, "Effective Corporate Publications," to be held April 6. Info:487-9204.

Thursday, March 28
The Concordia Association of Students of English presents a reading by Irena Friedman Karafilly, first-prize winner of the CBC literary Award for fiction and author of the short story collection *Night Cries.* Following the reading will be CASE's "First Annual Faculty & Students Wine and Cheese". 7pm in H-763 (Faculty Lounge), 1455 de Maisonneuve W. Info: 848-7487.

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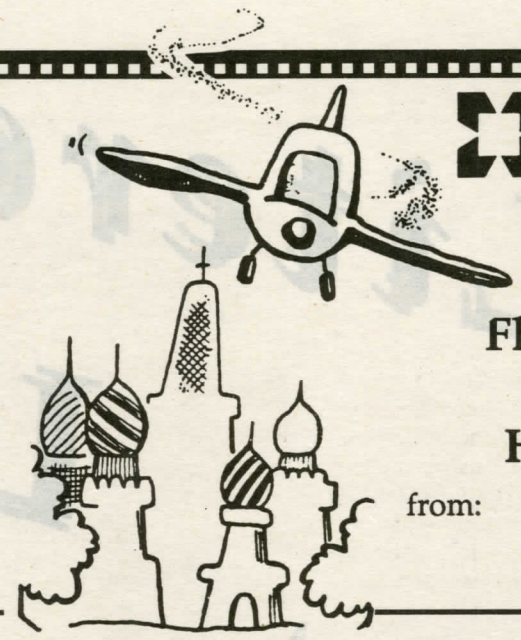

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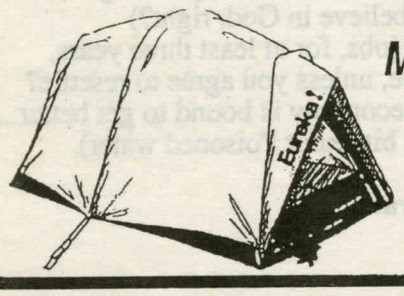

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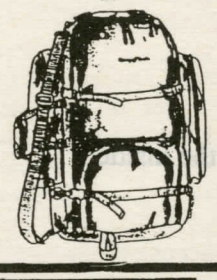

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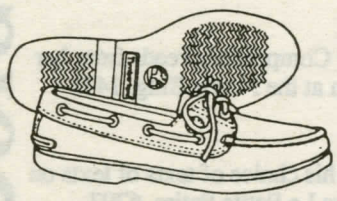

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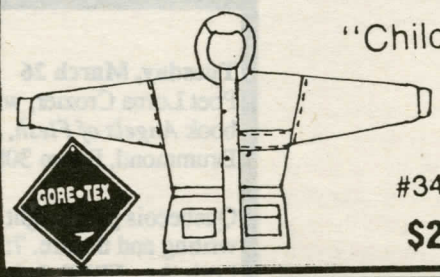

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Sports beat

Stinger wants to score... better marks

by Sylvain Bouchard

At 5'5", Robert Desjardins is like a Smurf in a world of Gargamels - the cat who always wants to devour the blue- skinned comic strip heroes.

"I see myself as a player whose great shape and good reflexes make up for my lack of size," the Concordia Stingers' goalie says.

Desjardins was in the third - and probably last - year of his stay with the Stingers, after a brilliant three-year junior career during which he took part in as many Memorial Cup tournaments, Canada's version of the Stanley Cup finals. Nonetheless, Desjardins is realistic about his expectations of the world of hockey.

"It's not easy to play in the University league," Desjardins says. "Weekend games on the road are particularly hard. How can you study well on the bus? I stuck around this year solely because of the love of the game, because in my head, this is (was) my last year of playing hockey at a competitive level. Leaving this year will be less difficult because I am (was) prepared for it."

The Ontario Universities Athletic Association (OUAA) Player of the Year says he has a 40 percent chance of reporting to the OUAA's Coach of the Year, the Stinger's Yves Beaucage, next August for training camp.

"I'll see how I feel come July, and if my addiction to hockey still overwhelms me, I'll take one more crack at it. But don't count on that too much. I've given enough of my time to the program here (Concordia), and I think it's just about time to finish school on a high note from here on," Desjardins said.

"I'll stay fit by playing in the Cam Star (summer) league because I just stink if there is no competition involved."

"The NHL passed me by..."

Having started to play competitive hockey at the age of five, Desjardins took 13 years to start smelling the 'hockey coffee'. At the age of 18, the player who had been praised all year long by the NHL scouts and the media, got the shock of his life. On NHL draft day, 252 players' names were called by the league's 21 teams. Desjardins wasn't on the list.

"(Being overlooked) was the biggest slap in the face I've ever gotten in all my years of hockey," said the 22-year-old resident of Verdun. "You're 18, you come out of nowhere, you're rated the second-best (goalie) prospect of your league and you don't get drafted? There's a lot of bull in the world of hockey. Anything your coach can do to make you perform, he'll do it, namely Ron Lapointe (Shawinigan, 1985) and Pat Burns (Hull, 1986). They know how to play with players' minds, and it worked...but I guess not enough to convince NHL scouts that I was good enough for them."

PHOTO BY JOE WONG

Stingers netminder Robert Desjardins shown in action this season

Los Angeles Kings' General Manager Rogatien Vachon, a former great 5'6" goalie who played with Montreal among other teams, was the one person who disappointed Desjardins the most, in not even sending him a free-agent training camp invitation. Unfortunately for the undersized players, it is a known fact that for every Theoren Fleury (Calgary's 5'6" 47-goal scorer) that makes it to 'The Show', there are 10 Robert Desjardins overlooked because "they won't make it (to the pros) because they're too small."

"He (Vachon) made it and was only one inch taller than me,"Desjardins says, shaking his head.

A Blaze of Glory

Despite his young age, Desjardins, prepares for what most pros start considering once they reach their thirties: Life after hockey.

"I've done it all except making it to the NHL. In Longueuil (1986-87 season), I was a first-team all-star, I was chosen Most Valuable Player, and my team (the Chevaliers) made it to the Memorial Cup tournament. In Hull (under Canadiens' current coach Pat Burns), we were adored by the local fans on and off the ice.

"After living all of that, I found myself playing somewhere (Concordia) where not only am I not even paid the petty cash the Quebec Junior Major League was granting us weekly, but I have to pay for everything: tuition, books, transportation, etc. The guys have to work as security guards at the university's other sporting events to make a little pocket money, because with the kind of schedule we have, forget about having a 'normal' part-time job on top of hockey and your studies."

Desjardins' future is unclear. Meanwhile, Andre Racicot the Chevaliers' third-string goalie when Desjardins was in Longueuil, and Jean-Claude Bergeron, Desjardins' backup in Shawinigan, shared the goaltending while Canadiens' star Patrick Roy was injured.

"Winning the OUAA Player of the Year this year sure came as a big surprise, but now that I think of it, wouldn't it be better to leave (the Stingers) in personal glory, then to hang around one more year and risk tarnishing that feat?" Desjardins said.

The Canadian Inter-university Athletic Union (CIAU), "because its players are too old" according to many NHL scouts, is sure no mecca for the latter. Washington's Mike Ridley, out of the U of Manitoba, is the last player of note to have made it from the CIAU to the NHL.

"After my Midget Triple-A years with the Lakeshore Lions, the Universities of Providence, Vermont, and Colorado offered me full scholarships," reminisced Desjardins. "While Dartmouth proposed a financial aid plan that would have enabled me to attend school. I wasn't ready to see my parents only once a year. I regret my decision deeply."

Desjardins found himself in a Catch-22. If he were to set foot on an American rink, even at a training camp, he would have never been allowed back by the QJMHL because of the latter's rules regarding the release of players. Those rules are not the most popular, but the league feels it is their only way to discourage the local talent from fleeing.

No pay-off

At least for last year, anyone interested in playing for the Stingers, was unable to schedule classes between 11 a.m. and 3 p.m. because the team practices from noon to 2 p.m. That situation makes it that much harder on the players come registration time.

"Unlike in the States where teachers are proud to have such and such athlete sitting in their classrooms, most professors here don't like having to deal with student-athletes because we need special favors at times," Desjardins said. "Three Tuesdays in a row this year, I missed my marketing courses. On Corey Cup game day last year, I was supposed to write an exam, but my professor didn't let me write it later on."

Player-coach relationship

Beaucage replaced Paul Arsenault, who resigned after 27 years behind the bench. For the players, it means a new beginning.

"After all these years, Paul was secure about his job, maybe too much. His old methods of screaming a lot at the players were out of date," Desjardins said. "Beaucage communicates better and you always know where you stand. If you don't play, he tells you why. Beaucage rants and raves now and then, but it's more justified than when Arsenault did it."

Sour Grapes

The separation between Desjardins and Concordia is imminent, actually very likely. What is the best thing Desjardins got out of playing at Concordia?

"My learning of English is the real pay-off I got out of studying here. But, in retrospect, I could have done that in the States, now couldn't I have?" Desjardins asked.

"I am prepared to see him go," Beaucage said. "We (coaches) are looking at recruiting new goalies, but I know that Robert, two-three times a week, needs the kind of pressure hockey gives. It's good for his mental health."

"I like the guys here and everything, but I'll always be a bit bitter at the game of hockey because of all those little things surrounding the game that make the sport less enjoyable."

Stingers start second season

by Einar Murchison

While most of the Concordia sports community focussed on the men's basketball team in Halifax, the men's rugby team quietly reached the consolation finals of the the Washington Irish St. Patrick's day rugby tournament. The Stingers put together an impressive 2 and 2 record.

Concordia faced Cornell University in its first game and if not for some unfortunate injuries, the Stingers may have been able to prevent their 14-7 loss.

The ruggers scrummed down against Williams University in their second game and were determined not to let victory slip through their hands. They didn't disappoint, handing Williams a 37-0 defeat. Eric Thrall, Pat Spence, and Robb Burr paced Concordia with two tries apiece. Meanwhile, Mike Grant and Graham Winters rolled over their opposition forwards, leaving more than a few cleat marks in their wake.

St. Joseph's University of Philadelphia provided the opposition for Concordia in their third game, won by the Stingers 17-3. The match was marred by a scrap involving forward Chris Lansdown and the St. Joseph's captain. Rookie Billy Harwood made his debut in the often heated match and handled his opposition number quite well.

The Stingers reached the consolation finals and squared off against the heavily favoured Virginia State All-Stars, losing 23- 0.

The Virginian forwards outweighed Concordia's by an average of 25 lbs. a man. Graham Winters put it best in the pre- game warm up when he said, "Boys, these guy's are big... and fast."

Virginia led 19-0 at halftime, largely on the strength of their forward play. Concordia fought back valiantly in the second half, but the luck of the Irish was not with Concordia on this particular St. Patrick's day. Virginia scored a late try in the final minute of the game to finish the scoring and to send the exhausted Concordia players back home.

In spite of their loss, most players were pleased with the results of their trip to the American capital.

"We did well, considering it was our first time playing outdoors since November in New York's Central Park," said Patrick Creba.

Einar Murchison is a starter for the Concordia Rugby team.

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THE ORIGINAL TAVERN
1107 Ste. Catherine St. West
reservations 844-6769

THE RESTAURANT SHOWBAR
1106 de Maisonneuve West
reservations 845-9002

PEEL PUB

PEEL PUB INTERNATIONAL
1210 Peel Street
reservations 844-2164

PEEL PUB PLACE DU PARC
3461 Park Avenue
reservations 843-7993

Showbar deMaisonneuve presents:

TOGA PARTY

Wednesday March 27th
BAHAMA MAMA 2 for 1

50 FREE pitchers for best toga costume

APPEARING AT SHOWBAR:
Reggae with
Kali & Dub

- LIVE DJ -

APPEARING AT PARC PLACE:
Rock & Roll with
Les Stups